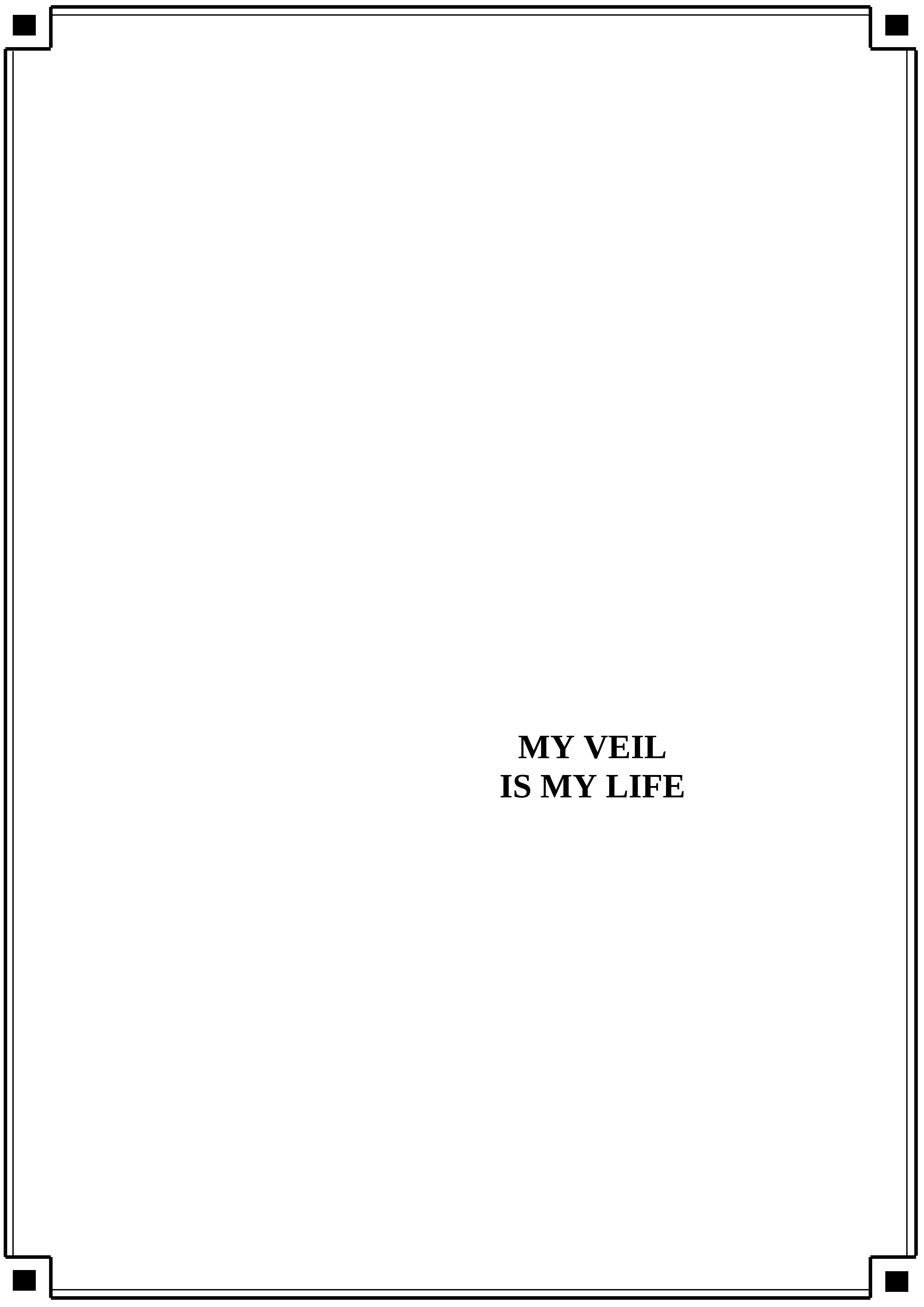


MY VEIL
IS MY LIFE

Second Edition
1431 H / 2010

The Hashemite kingdom of Jordan
Deposition number at the department
of national Library
(3431/11/2007)

265.4
Abdeen, Khawla Basheer
My Veil Is My Life / Khawla Basheer
Abdeen. Translated Salim R. Abo Eideh.-
Amman: Dar Alma'moun,2007.
Deposit No. :3431/11/2007
Descriptors: \Islam\\Muslim
Women\\veil\\Islamic missionary\

❖ **Initial index and classification information was prepared by the department of national library**

Almamoun -Publishing and Distribution House
Abdali – Jawharat Al-Kuds building
Telefax: 00962-6-4645757
P.O. Box 927802 Amman – 11190 Jordan
E-mail: daralmamoun@maktoob.com

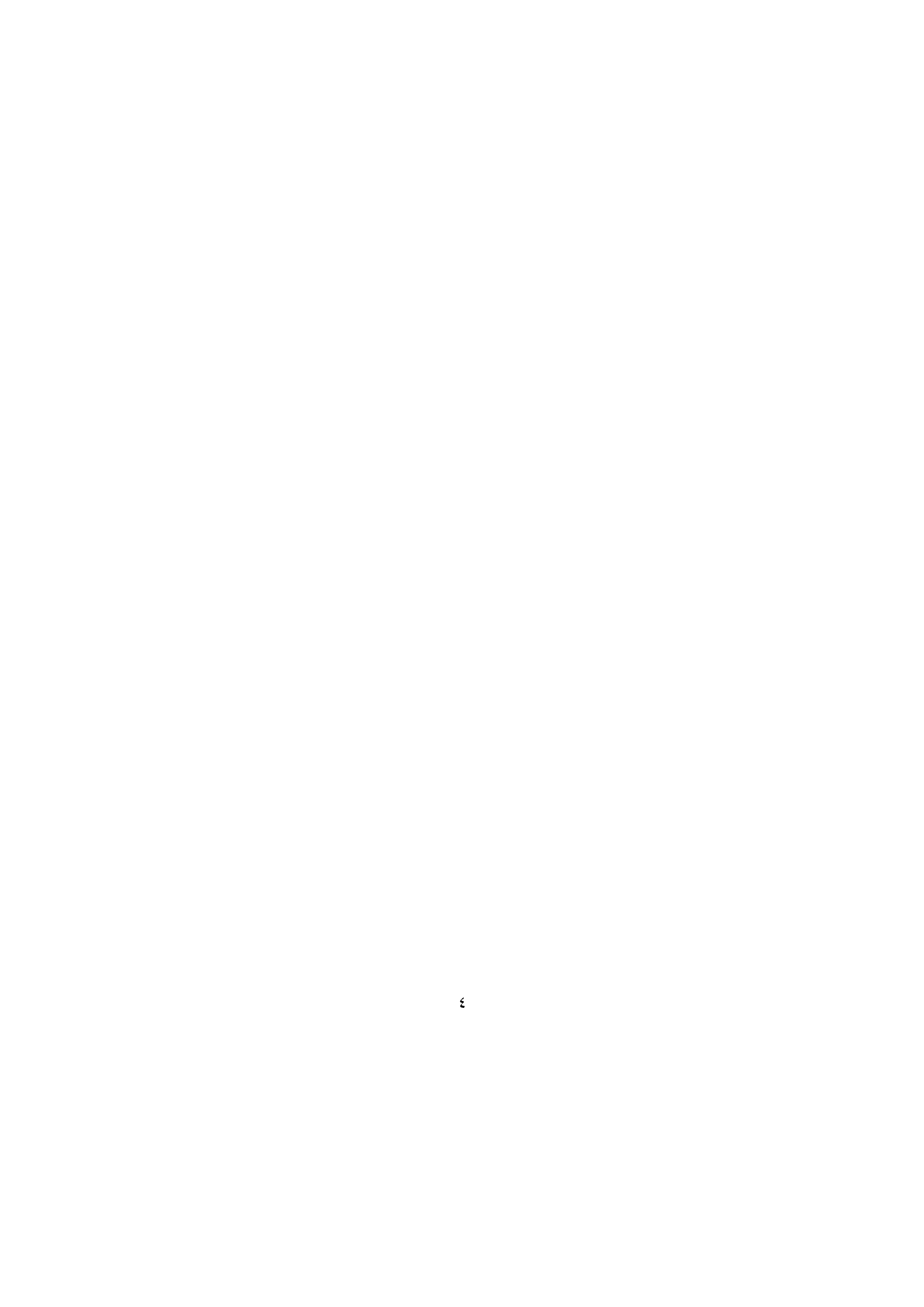
MY VEIL
IS MY LIFE

The exalted Allah said: **(O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies {i.e. screen themselves completely except the eyes or one eye to see the way}).** *[Surat Al-Ahzab {The Confederates}: 59]*.

Khawla Basheer Abdeen
Khawla.Abdeen@yahoo.com

Translated by: Salim R. Abu Eideh
Amman - Jordan
Tel.: 00962 795430455
***E-mail*: Salim_1948@hotmail.com**

دار المأمون للنشر والتوزيع
Almamoun Publishing and Distribution House



The Dedication

To you, O the pearl of Islam,

To you, O the nevus of time,

To you, O the adornment of place,

To you, O the beloved woman of Allah,

To you, O the protector of the *Sunna* of the Messenger of Allah *(PPuh)*,

To you, O the valuable woman in the time wherein women became cheap,

To you, O the woman of chaste body, soul and heart,

To you, O the wise woman in the time of madness,

To you, O the fragrant rose of the Qur'an fragrance,

To you, O my daughter, my sister, my friend!

I say and say that you are the wealth in the time of poverty,

You are the good in the time of evil,

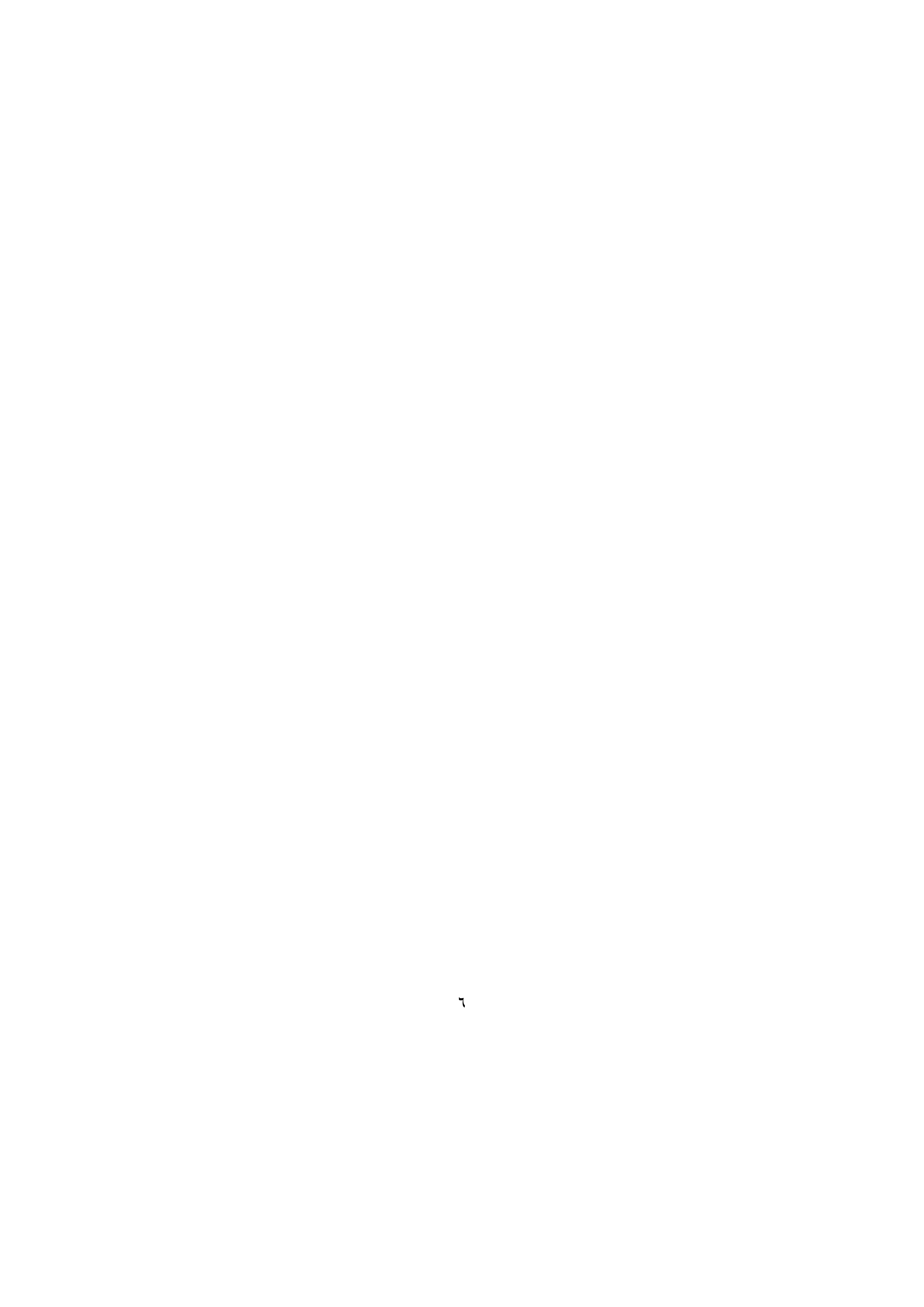
You are the light in the time of darkness,

You are yourself; so be aware of your value,

Come on to your Lord as He loves you; come on to your Messenger as he is your mediator,

Come on and let us ascend, hand in hand, to the loftiness and glory in the time of decline and brokenness.

Your loving: Khawla Abdeen



In the Name of Allah,
the Most Gracious, the Most Merciful

And Prayer and Peace be upon the Messenger of Allah and his family and all his companions

(Beware of Life)

O you who taste the sweetness of standing before the exalted Allah, hear and taste the sweetness of Allah's veiling, and taste the sweetness of chastity in the religion of Allah.

O you who believe in Allah and love the exalted Allah, love the commandments of Allah, love the verse of the cloak, and love the *hadith* (tradition) of your beloved one *(PPuh)* about the cloak. O you who fast extremely happy with the obedience of Allah, you have defeated your lusts before the commandment of the exalted Allah; so, feel this joy while abiding by the commandment of Allah as regards your dress and defeating your *Shaitan* (Satan).

O you who pray at night feeling the nearness of the exalted and glorified Allah, come on and feel His nearness while you respond to His commandment and say I hear and obey. O you who approach Allah with alms and feel pride, in yourself, that obeying and loving Allah is greater, in yourself, than your love of

the property and life, come on and respond to the commandment of Allah while you say that Allah is more beloved to me than the world and its contents. O you who shed your tears while listening to the verses of Allah being recited to you, come on and weep for a long lasting sin from which you have not repented yet.

O you who want the happiness of life and the Hereafter, to escape Allah's Fire (Hell) and punishment and to win His good pleasure and Paradise, as the happiness of the Hereafter is eternal and does not terminate while the reality of the life is the enjoyment of deception, so, do not let it deceive and keep you away from your veil and screen.

The Messenger of Allah (PPuh) said: (Beware of life as it is green and sweet). *[Sahihul-Jami' - Volume 1/192].*

To you, O the Moslem woman of this time…

Shake off your past laziness as the sleep has lasted long; shake off your thoughts of the past as the source is still fresh; stand up and come on to your Islam which enlivens your heart, soul and mind, and thus, you will be in the liveliest situation, in the smartest situation and in the most beautiful situation. Why not and that is what the Lord of *Al-'Alamin* (mankind, jinn and all that exists), the All-Wise, the All-Knower chose for you, which will restore you and restore your situation in the life of this world and the Hereafter, and the last of this nation will not become reformed except with what reformed its beginning.

Come on, approach, read, listen and see so that you will come back, by your choice, heart, mind and belief, to your religion and say, how really beautiful the belief is! How sweet the obedience is! How fresh and sweet the abidance in the obedience of Allah and in the religion of Allah is! Come on, as the way is open before you.

O the Moslem woman of this time, O you who is being challenged by the whole world, as you are facing a crazy war and satanic temptations, thus, in challenge of your religion, chastity and characters and even of all the aspects of your good and shyness; they opened the doors of every seduction and every temptation for you and veiled the good and every useful thing from you.

Did you realize this? Do you withstand? Will you continue to be adherent to your religion and preserving your screen and chastity? Or you will say that the war is at its peak and the groundless winds are strong and destructive? And the temptations and trials are continuous and I have neither power nor strength.

Or you will say: I am proud of my religion and faith, I feel honored with my veil and I raise my head high with my righteousness and my insisting on the right against all these temptations; thus, because I am willful and having right.

Congratulations for you, congratulations for your nation with you and congratulations for your generation that you are the princess and master of yourself and not a slave of desires and longings.

Congratulations for your reward of good life in the world; and in the Hereafter, you will be rewarded for your best deeds, and gardens of eternity and the greatest good pleasure of Allah.

The exalted Allah said: **(Whoever works righteousness – whether male or female – while he {or she} is a true believer {of Islamic Monotheism} verily, to him We will give a good life {in this world with respect, contentment and lawful provision}, and We shall pay them certainly a reward in proportion to the best of what hey used to do {i.e. Paradise in the Hereafter}).** *[Surat An-Nahl {The Bees}: 97].*

My daughter…

Take a lesson while you look at your mirror and see the reflection of a bright face flowing with vitality and youth; look, there you come and go and enjoy the good health and the strength of youth.

Yet, have not you seen an old woman whose bones thinned and whose strength declined? One day, she was a young woman exactly like you and a flower exactly as your flower, but, presently, years passed and days elapsed and the flower of youthfulness went quickly under the pile of old age.

And there you are, O my daughter, on the way and you will end into the same pale shape after some years.

Therefore, beware of spending uselessly the time of youthfulness and wasting the vitality in what brings you only regret and bad end.

"And the happy one is that who learns lessons from others"

Listen to me…

I will stand by you and show you the guideposts, and I will ask you to prepare a sincere repentance after which there will be no return to your past situation. Come on and I will make you love the commandment of Allah and His Messenger so that it will excel every other thing in your life.

Come on with us; let us live with Allah till when the light comes, touches the heart and the soul radiates with obedience to Allah, everything in your life will change, your goal will change, your way will change and you will become an obedient slave of your Lord, who looks for His good pleasure and seeks His Paradise, thus, insisting on your elevation no matter how much the price would be.

Would not the light, if filled the heart, shine and rejoice as it would be filled with Allah.

The days are only the repentance of hours, i.e. a return, and the minutes are only the self accounting. The exalted Allah said: **(Say: "O *'Ibadi* {My slaves} who have transgressed against themselves**

{by committing evil deeds and sins}! Despair not of the Mercy of Allah: verily, Allah forgives all sins. Truly He is Oft-Forgiving, Most Merciful). *[Surat Az-Zumar {The Groups}: 53].* Hence, the life is a season of good wherein every good emanates and your heart is full of good, so, let this good break forth in the obedience of Allah as the travel is long and the obstacle is difficult, and be aware that the reward of the obedient woman is great.

Say: "Are those who know equal to those who know not?"

Come on my beloved, let us understand the magnificence of your religion and Islam, as this advanced religion addresses, in the man, his mind and heart because he is the human being, and the human being cannot be a human being except with them both, his mind and heart. And the verses of the Qur'an, which urge the mind to think and contemplate, are many.

The exalted Allah said: **(Will they not then understand?), (Do they not then consider the Qur'an carefully?), (Say: "Are those who know equal to those who know not?").** *[Surat Az-Zumar {The Groups}: 9],* and there are many verses which urge your mind to reach a great contentedness with that the commandments of the exalted and lofty Allah are not to no avail and they are rather pure wisdom and good for you, and the examples of that are plenty. And because we are currently busy with talking about the divine veil, screen and chastity, so, where does the mind work here? The mind will get acquainted with facts, part of which is scientific and part thereof was explained by the Qur'an, in the verse of cloak (veil).

As to the scientific part, as I read, it is that the skin cancer results from the direct exposure of the skin, without screen, to sun rays. This is a scientific fact, but, what is its relation with the cloak? It is a close

relationship as the praised Allah, if decreed something, it would be of His Wisdom to keep the believer's body; this body, by being kept as sound, she can meet her secular and religious obligations and live happily and soundly, without being diseased or sick.

To you, O my daughter, I say…

When I came to know this fact, I said, praised be Allah, as when the *Sharia* (Law of Islam) was sent down one thousand four hundred years ago, they had not known this scientific fact, and this is an evidence of that he *{PPuh}* **(Nor does he speak of {his own} desire.** *{3}* **It is only a Revelation revealed** *{4}***).** *[Surat An-Najm {The Star}: 3-4].* Is not this an incentive for believing in what Muhammad *(PPuh)* brought forth?

Allah opened our hearts and we responded to Allah's commandment and adhered to the commandment of the Messenger of Allah *(PPuh)*; our adherence is through the obedience, worshipping and submission and not because of fear of sickness or for maintaining the health, and so that we reap these two privileges by obedience and submission, here comes the mind's role in comprehending the infinite Wisdom of Allah in His commandments and prohibitions.

The other mental matter lies in what the Qur'anic text contained, as the exalted Allah said: **(that they should be known {as free respectable women} so as not to be annoyed).** *[Surt Al-Ahzab {The Confederates}: 59].*

Mentally speaking, she who adheres to her cloak and screen shall not be annoyed by the offensive words or the sinful gazes, and neither less nor more than that. However, she who does not adhere and wears the tempting clothes will be subject to offenses by all those who gaze at her, and she will be offended by the word, by the gaze, etc. Thus, does not this justification imply a use of the mind? That because the chaste Moslem woman does not accept, for herself, to be offended by anyone; then how about her chastity?

Hence, Allah is All-Wise, and His Wisdom includes what we may realize wholly or partly, and it includes what we never realize. Therefore, the mind dictates to us to believe and submit to the commandments of the All-Wise, All-Knower Allah Who is Well-Acquainted with everything. The exalted Allah said: **(Should not He Who has created know? And He is the Most Kind and Courteous {to His slaves}, the Well-Acquainted {with everything}).** *[Surat Al-Mulk {The Dominion}: 14].*

As for addressing the heart, which is the abode of belief in the praised Allah and the abode of the love of His Messenger *(PPuh)*, Islam established the principle of conformity of the sound nature and sound heart.

The sound nature and sound heart love him who does good thereto, to him who honors it, him who gives it, and him who is in need therefor. The exalted Allah says: **(Is there any reward for good other than good?).** Who

did good to you? Who is doing good to you? Verily, He created you in the best stature (mould). The exalted Allah said: **(created you, fashioned you perfectly, and gave you due proportion).** He gave provision, which He made between you and Him and did not make anyone between you and Him; is not this a benefaction?

He granted you good health and well-being, but, the other is tried in his health and well-being. He gave you a mind to discern between the right and false things, while another one lacks this grace. He gave you a father and a mother as two sources of permanent love and continuous gift, while another is deprived from this grace. He bestowed upon you a belief, creation and Islam, and many women are straying and at a loss from the way. He gave you what is countless and innumerable. The exalted Allah said: **(And if you would count the favors of Allah, never could you be able to count them).** *[Surat An-Nahl {The Bees}: 18].*

Hence, the benefaction of Allah to you is countless and innumerable, then, how do you meet Him, O the woman of good creation? Why not the least possible thing be absolute obedience of His commandments and prohibitions, submission to Him and loyalty to His out-flowing benefaction from the minute of your birth to the minute of meeting with Him.

This is your Islam, this is your religion, which led you to the obedience of your Lord both mentally and by heart, as you cannot but say, I hear and I obey, for all

the commandments, including those regarding chastity, screen and veil.

My daughter…

Reconsider your situation, read and link what you read with your religion, as knowledge is the nourishment of mind and the real knowledge is the path of belief. The exalted Allah said: **(Say: "Are those who know equal to those who know not?").** *[Surat Az-Zumar {The Groups}: 9].* Turn back to your heart and you will find it full of gratefulness and thankfulness to Him Who bestowed abundantly upon you all these graces, and the obedience is a way of thanking Allah.

Then, how do you express your thanks? By tongue only? It is not enough. By giving alms only? It is not enough. By prayer only? It is not enough. Then, the greatest way to thank and praise Allah is to say, from now onwards, that my way in expressing thanks to Allah is (I hear and I obey his commandments and prohibitions), and this was the manner of ancestor women in the column of belief. When the noble verse in the exalted Allah's saying: **(and to draw their veils all over *Juyubihinna* {i.e. their bodies, faces, necks and bosoms})** was sent down, the women of the *Madinan* followers *(MGpwt)* had not but to take off the large screening head cover, cut it into two halves and cover the head with part of it and the breast opening with the other part thereof.

This is the true Moslem woman, who submits to her Lord's commandments without objection. She does not have but to respond immediately to her Creator, God and Benefactor.

May Allah have mercy upon the women of the *Medinan* followers for their quick response to the commandment of Allah and His Messenger. But, what about you in comparison with them? I set great hopes on you and I am about to hear you saying: And I will indeed follow their footsteps to my Lord (I hear and I obey His Commandments and avoid His prohibitions).

(The Story of a Repentant Woman)

I am pleased to meet you in these moments of life, which are filled entirely with the faith stirring the obedience of fasting, night prayers, invocation, recitation of the Qur'an, giving alms and righteousness.

It gives me pleasure to live with you for some moments in the obedience of Allah in the days of Allah wherein the exalted and lofty Allah said: **(so that you may become *Al-Muttaqun* {the pious}).** This is the fruit of the deeds of obedience, piety and fear of the exalted and lofty Allah.

I will tell you the story of a girl's experience with a propagandist so that the story may become a reason for reconsideration of the whole thing.

She said: I grew up in an environment, which does not know the allowable things and prohibitions, as this is unknown term in our family. It is commonly known that we are a family, which a house gathers for the purpose of eating, drinking, sleeping and in it there are, sometimes, certain quick side talks. The reason beyond that is that there is no time for sitting down for a long time, listening and finding solutions, as everyone of us has to struggle alone in this world.

She said: I was one of these in this house where I lived according to the inspirations of my Satan and lust, as I did as my likes in the world and I did whatever I wanted. She said: "I will not explain this sentence to you, but, you may imagine whatever you wish", as I lived unguarded and unaccounted where I used to sleep, wake up, play, go to the university, and have friends of both sexes; this is an ordinary matter; then, I come back, eat, drink, sleep, go out to the markets and come back as exhausted at the end of the day, so, I throw my tired body on my bed.

Then, I felt void, I felt depressed, and I felt that I did not do anything which makes me feel comfortable on this day. What is this I am living? What is this age, which is elapsing in an extraordinary speed? What is my planned target? Where I am going to?

Questions which began to flow within me and I was at a loss and did not find an answer therefor. I went out of my room into the living room so that I may find someone to talk to about my questions, but, I found that all were in a hurry, as everyone has an appointment and engagement, no one was looking to the other, everyone was in a hurry, and I felt more and more distressed; what to do? To whom shall I go?

Oh, I remembered that, months ago, I was in need for legal advice for some problem, and I was given the telephone number of a propagandist, which I kept,

but, in this vociferous life, I forgot the question and forgot the telephone number.

But now, I remembered; what reminded me of the number? I rushed thereto, dialed it and the words began to stammer on my lips; peace be upon you, and the answer came with all firmness, certainty, calmness and confidence, and peace and mercy and blessings of Allah be upon you. I said to her: You do not know me and I took your telephone number from a colleague of mine. She said: It does not matter; I am at your service. I felt that I have known her long time ago; I felt that I long to cross the telephone cables to see her, sit down with her and hear her from close up.

I said: I have a problem and your telephone number has been with me some time ago, but, because I remembered it, I liked to ask you. I put the question to her and I took the believer's answer, which soothed me because it addressed the heart and because of what it contained of faith. I talked to her for a very long time and about everything while she was listening, and lastly, she began to talk to me and say:

O my daughter, every human being without a target is a miserable one, and it is not meant by the target as the university, success in life, marriage and children, as these all are easy targets. But, I talk to you about your remote close target; the remote one for the Hereafter and the close one which you reap at any

moment because the departure to the Hereafter is very close.

What is your target? I kept silent, then, I said: I do not know, I have not planned a target before now, they did not teach me that I should plan myself for some target or to have a target; I asked myself quickly about my target and about what I should answer her? She felt my lengthy silence and said: O my daughter, the remote close target of the believer woman is the good pleasure of the exalted and lofty Allah and then the Paradise and the eternal grace of Allah. Did not you hear the invocation of your Messenger *(PPuh)*: (O Allah, I ask You for Your good pleasure and the Paradise and seek Your refuge from Your wrath and the Fire {Hell})? The good pleasure of Allah! I have never thought of that before now. I was thinking of people and their opinion in me, their gazes at me, and their praises to me, as what they say about me was the uppermost in my mind. And she said to me: The happy one is that who learns lessons from others and works for that which follows the death. These were words which I heard for the first time, but, I felt faith inflow flooding and filling my heart, and I said: (The happy one), (the happiness); these are words which I have never lived before, in addition to that I have never heard them, (and works for that which follows the death), as everyone in this world thinks in the life. But, as for the death, this is a lost ring in the life of

many people, including myself and my family. I said to her: Your words penetrated my heart and bones, but, what is the way to achieve that? She said to me: Arrange an appointment so that I see and meet with you. I was very happy; she has time to see me! This woman, whom I did not know except moments ago, wants to see me, sit down with me and talk to me! What is that which I am living now? Are there people who ask about us and are concerned about us? And the appointment arrived. I thought it was an appointment with the propagandist, but, it was an appointment with Allah and coming back to Allah. I loved her way and her method. I loved her thought as regards the life and Hereafter. Her slogan is: "Work for your life as if you will live forever and work for your Hereafter as if you will die tomorrow". I liked her smile and her love of good, so, my heart was full of faith and I promised her to follow the path and I promised her to make the good pleasure of Allah as my target in my gazing, in my hearing, in my talking, in my clothes and in my whole life.

The meeting came to an end, but, actually it started, as it was the appointment of belief, it was the appointment of setting out to the doubtless Day, and it was an appointment, which I will find tomorrow in the records of my deeds; and a beautiful journey started with a woman whom I loved more than my

whole family. She was talking to me about her story with the smile filling her face.

I praised Allah for what I heard from this daughter and I liked that you hear her experience, hoping that you will experience what she experienced so that Allah may bestow upon you as He bestowed upon her, and this meeting with you is not but an experience for you, so, come on therefor with your heart, soul and wholly so that you may live a repentance and coming back to Allah.

(We hear and We Obey)

Your concern disturbs me… I think of you… I wonder about what takes you away from the path of Allah? What makes you turn away from the commandment of Allah? Many questions come to my mind. Therefore, whenever I meet anyone of you, I ask her the same question, i.e. what prevents you from obedience, obligation and veil? Thus, because I like to read what goes on in the mind of everyone of you; thus, because I love you and because I like to help you and take you to the obedience of Allah.

The answers varied, and I will discuss them with you in order to show you how feeble and weak they are in opposition of the truth.

It is said that only the true thing will be taken as true.

One of them answered the question of: What prevents you from the obedience and veil? She said: I am not yet convinced with the veil. I will discuss her thought based on two points. I asked her: Are you a Moslem woman? Her immediate answer was: Of course. I said: What is the basis of your Islam? She said: There is no god but Allah and Muhammad is the Messenger of Allah. Then, you are convinced with Islam as a faith, law and method of life? She said: Yes. Thus, this was the first point.

As for the second point: I asked her: Is the veil of the Islamic *Sharia* (Law of Islam)? Her answer was: Yes, as it was said in the Qur'an and it was said in the *hadith* (tradition). Then, you recite the Qur'an and believe in what it brought forth; then, you have only to adhere to its commandments and refrain from the prohibitions thereof. Then, your excuse is void, and you are not in need for conviction as you already are convinced, but, you lack the adherence. She said: Yes, I am negligent and I will adhere to the commandment of my Lord. I said to her: Here, listen to the saying of the exalted and lofty Allah: **(The only saying of the faithful believers, when they are called to Allah {His Words, the Qur'an} and His Messenger** *{PPuh}*, **to judge between them, is that they say: "We hear and we obey." And such are the successful {who will live forever in Paradise}).** *[Surat An-Nur {The Light}: 51].*

As for the second one: She said: I am convinced with the veil, but, my husband threatened me with divorce if I veiled myself. I said to her: The Messenger of Allah *(PPuh)* will answer you that: (No obedience for a creature in opposition of the disobedience of the Creator). The position of husband in Islam is a great one as he is your garden and your fire, but, because there is no obedience for a creature in opposition of the disobedience of the Creator; you are required to obey him if his obedience coincided with the

obedience of Allah, but, if his obedience was in contradiction with the commandment of Allah, then, you are not required to obey him, as how do you obey your husband and disobey Allah? It is an illogic thing, as that Who commanded you to obey your husband commanded you not to obey him in opposition of the disobedience of Allah. Do you choose, of the commandments, what you like and neglect what you dislike? She said: It is the first time I realize this meaning, so, I will adhere to the commandment of Allah.

As for the third one: When I asked her about what prevents her from veiling, she answered and said: My financial possibilities do not allow me to replace all my clothes with other legal clothes. I said: How strange this talk is, and who requested you to change all your clothes! You are required to put on a garment, over and above your clothes, which will screen you from your head till your feet. So, keep your clothes and buy two cloaks to wear them over and above the clothes. She said: Praised be Allah, I thought that I must change all my clothes, but, glorified is Allah, there is no extra cost in this. I said to her: Then, go on and Allah will facilitate it for you, as whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty) and He will provide him from (sources) he never could imagine.

And the fourth one pretends that the excessive heat causes her not to tolerate wearing the veil. And the answer to her: How do you compare the heat in the world with the fire of Hell while the Messenger *(PPuh)* informed us that the fire of life is seventy times less than the fire of the Hereafter. The exalted Allah said: **(Say: "The Fire of Hell is more intense in heat"; if only they could understand!).** *[Surat At-Taubah {The Repentance}: 81].* Originally, the heat of life should be a reminder of the heat of Hereafter, and we ask Allah to bestow upon us forgiveness, well-being in both life and the Hereafter, and screening as per the duty imposed by Allah.

The Messenger of Allah *(PPuh)* said: (The fire complained to its Lord and said: O my Lord, do I eat myself? So, Allah made two breaths for it, one breath in winter and one breath in summer; as to its breath in winter, it is an excessive bitter cold, and as to its breath in summer, it is a smokeless flame of fire). *[Sahihul-Jami': 991/485].* Thus, the excessive cold in winter is a breath of the Hell and the excessive heat in summer is a breath of the Hell. And the believer compares this heat with the heat of the Hereafter; does he tolerate? The answer from the Qur'an is: **(So how bold they are {for evil deeds which will push them} to the Fire);** thus, their bodies do not tolerate the fire.

She said: The problem is that we have no time to listen to the verses of Allah and the *ahadith*

(traditions) of the Messenger of Allah, as the occupations of life are plenty; however, I will try to bind myself with a weekly lesson, God willing, in order to understand and comprehend my religion.

And the fifth one: Her pretension is pure satanic. She said: I am afraid of binding myself therewith and then removing it, so, it would be better for me not to wear it at all. This is a strange logic, and if the people adopted it, they will relinquish the whole religion. Then, why do not you fear of relinquishing your prayer? However, you maintain it! It is your duty to look for the means of keeping firm on the religion of Allah, and I tell you certain means thereof: The invocation: **("Our Lord! Let not our hearts deviate {from the truth} after You have guided us),** *[Surat Al 'Imran {The Family of Imran}: 8],* submission in the prayer is one of reasons of firmness: **(Verily, *As-Salat* {the prayer} prevents from *Al-Fahsha'* {i.e. great sins of every kind, unlawful sexual intercourse} and *Al-Munkar* {i.e. disbelief, polytheism, and every kind of evil wicked deed}),** *[Surat Al-'Ankabut {The Spider}: 45],* the gatherings of remembrance: **(Therefore remind {men} in case the reminder profits {them}),** *[Surat Al-A'la {The Most High}: 9],* and the good companionship: (Do not take a companion except the believer one, and your food should not be eaten save by the pious one), ***[Sahihul-Jami' - Volume 2 (7341)]***; then, she promised to adhere

to the commandment of her Lord and to adopt the firming means.

As for the sixth one: Her excuse for unveiling is a strange one. She said: I am afraid I will not get married, but, if I married, I will wear the veil. To her, I and the logic say: He who wants you as a disobedient of Allah and away from His commandment, he is a husband who is not zealous for the prohibitions of Allah and does not vie for you, and then, he will not help you to enter the Paradise. And a house, which is built upon the disobedience of Allah and His wrath, Allah shall foreordain it to be a misery house in the world and Hereafter: **("But whosoever turns away from My Reminder {i.e. neither believes in this Qur'an nor acts on its teachings.} verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.").** *[Surat Ta-ha: 124].*

Finally, marriage has nothing to do with the veil, but marriage is in the hand of Allah, so, ask Allah to bestow upon you the good, pious and pure husband and adhere to the commandment of your Lord. She said: How strange what these old people plant in our minds! I said: But as for you, with what did you fill your mind and heart? You are indeed responsible for yourself and mind.

And the seventh one: She said: Why do I veil what Allah bestowed upon me, as I am a pretty woman, and the exalted Allah says: **(And proclaim the Grace of**

your Lord {i.e. the Prophethood and all other Graces) *[Surat Ad-Duha {The Forenoon - "After Sunrise"}: 11].* I said to her: You are arguing with one verse and forgetting verses: **(and not to show off their adornment except only that which is apparent {like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.})** *[Surat An-Nur {The Light}: 31]* and **(O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks {veils} all over their bodies {i.e. screen themselves completely except the eyes or one eye to see the way})** *[Surat Al-Ahzab {The Confederates}: 59],* and she who believes in one verse has to believe in the whole Qur'an. In fact, the great grace bestowed upon the woman is not the material beauty but the beauty of obedience and belief.

And the eighth one says: I will adhere when Allah guides me. I said to her: Firstly, Allah guides the one who wants the guidance, seeks it and asks for it from his Creator. Secondly: Do not you pray and in every bow you say: Guide us to the Straight Way? The Straight Way: The guidance to all the commandments of Allah. In addition, the knowledge seeker in life does not excel except if she adopts the necessary means. And the holy {i.e. sent down by Allah} *hadith* (tradition) says: (Ask for my guidance and I shall guide you). So, how far you still are from adopting the means?

I felt her embarrassment, so I said to her: What passed has passed, and that does not matter, but, come on and let us start the way anew and you ask forgiveness of your sin, repent and open a new page in your life, and verily, Allah accepts the repentance of the one who repents.

And the ninth is worse and more calamitous one. She says: What prevents me from veiling is that I am still young and when I become older and perform the hajj to the House of Allah *(Al-Ka'aba),* I will veil myself. I had a debate with her and I said to her: Firstly: Who decides that you are still young for the veil? Did not the Law of Allah commission you with all its rules upon maturity? Then, according to the Law of Allah, you are old enough and matured woman. Secondly: What made you know that the age is long and the time is ample for performing the hajj **(when their term comes, neither can they delay it nor can they advance it an hour {or a moment})?** She said: My mother always says to me that I am still young. I said: The Law of Allah is from Allah and not from your mother.

To all the aforesaid examples, I would say: Come on to the vastness of faith **(Race with one another in hastening towards forgiveness from your Lord {Allah}, and Paradise, the width whereof is as the width of the heaven and the earth)** *[Surat Al-Hadid {Iron}: 21]*, and I warn you against forgetting the affair of Allah

as Allah will forget you and turn away His Mercy from you, both in life and the Hereafter, and even more than that as He will cause you to forget yourself, as the reward is of the same kind of the work.

(And be not like those who forgot Allah {i.e. became disobedient to Allah}, and he caused them to forget their ownselves) *[Surat Al-Hashr {The Gathering}: 19]*. And you are required, after repentance and asking forgiveness from Allah, to flee from the devils of jinn and mankind and from the world and its adornment to the vastness of Allah **(So flee to Allah {from His Torment to His Mercy – Islamic Monotheism}. Verily, I {Muhammad** *(PPuh)***} am a plain warner to you from Him)** *[Surat Adh-Dhariyat {The Winds that Scatter}: 50].*

My beloved daughter:

And you! What prevents you from veiling? Indeed, I hear you as saying: Nothing, there is no objection and I will come back well-pleased and well-pleasing to the exalted and lofty Allah.

Why the Veil?

A question which I frequently hear from my beloved daughters and, today, I would like to answer it and my answer will be from the Qur'an and the *Sunna*, as the exalted Allah said: **(But no, by your Lord, they can have no Faith, until they make you {O Muhammad *(PPuh)*} judge in all disputes between them, and find in themselves no resistance against your decisions, and accept {them} with full submission)** *[Surat An-Nisa' {The Women}: 65]*.

Hence, any dispute between us should be attributed to the Messenger to judge between us, and when he judges according to the commandment of Allah, we shall not resist the legal judgment, but, we accept it and submit to our faith in Allah and in His Messenger, and then, the final result will be full submission to the commandment of Allah. Therefore, we went back to the Qur'an and the *Sunna*.

And the Messenger *(PPuh)* said: (I left you two things, after which you will not stray, i.e. the book of Allah and my *Sunna*, and they will not separate until they come to me at the basin) *[Sahihul-Jami' - Volume 1 {2937}]*. Thus, we have to go back to the glittering pure spring to answer the question of: Why the veil?

My daughter…

Before starting to review the conditions of the Moslem woman's cloak, I would like that we differentiate between things, i.e. between the raiment of the woman inside her house and her raiment outside her house, as inside the house, she puts on whatever she likes, within the required shape for her screening before her children and women, but, outside her house, her raiment is conditioned by the following:

The required cloak, which reflects the good pleasure of the exalted and lofty Allah and the obedience of His Messenger *(PPuh)*, is conditioned by the following:

1) Enclosing the whole body with the exception of face and palms.

The Messenger of Allah *(PPuh)* said: (O Asma', if the woman matured and menstruated, it will not be good that anything of her be seen, with the exception of this and this, and he pointed out to his face and palms). *[Related by Abu Dawoud].*

Women, in the presence of the Prophet *(PPuh)*, used to uncover their faces and hands without him disapproving that, and had that been prohibited, the Messenger of Allah *(PPuh)* would have not kept silent for it.

2) It should not be an adornment in itself.

The exalted Allah said: **(And not to show off their adornment…).** *[Surat An-Nur {The Light}: 31].* Thus, in principle, the adornment should be concealed and not shown outside the house.

And the exalted Allah said: **(And stay in your houses, and do not display yourselves like that of the times of ignorance).** *[Surat Al-Ahzab {The Confederates}: 33].*

The Messenger of Allah *(PPuh)* said: (There are three about them you will not be asked: A man who separated himself from the group, disobeyed his Imam and died in a disobedience state, a slave-girl or slave who ran away and died, and a woman whose husband was absent from her and he fulfilled her life provision, but, she adorned herself in his absence; about these you will not be asked). *[Related by Ahmad].*

3) It should not be transparent and reveal the color of skin.

The Messenger of Allah *(PPuh)* said: (At the end of my nation, there will be nakedly clothed women, on their heads such as the humps of *bukht* {camel}, so curse them as they are cursed). And in a narrative: (They will never enter Paradise or smell its fragrance although its fragrance is found from a distance of so and so). *(Muslim and At-Tabarani).*

4) It must be loose and not tight to describe something of her body.

Osama bin Zaid said: The Messenger of Allah *(PPuh)* clothed me with a thick Coptic garment of the gift of Dahiyyat Al-Kalbi to Him, and I clothed my wife therewith, so, he *(PPuh)* said: (Why did not you put on the Coptic garment?) I said: I clothed my wife

therewith. So, he (ppuh) said: (why did not you put on the Coptic garment?) I said: I clothed my wife therewith. Then, He said: (Order her to put a veil under it as I am afraid it will show the size of her bones). *[Related by Ahmad, Al-Baihaqi and Abu Dawoud].* Thus, the cloak is meant for screening and not for describing the body features.

5) It must not be perfumed and incensed.

The Messenger of Allah *(PPuh)* said: (Any woman who perfumes herself and passes by some people, who smell her fragrance, she is an adulteress). *[An-Nisa'i, Abu Dawoud and At-Termithi].*

It was quoted from Mousa bin Yasar from Abi Hurairah: That a woman with a strong fragrance passed by him, and he said: O slave of The Compeller, are you going to the mosque? She said: Yes. He said: And for it you perfumed yourself? She said: Yes. He said: Then go back and have a bath, as I heard the Messenger of Allah *(PPuh)* saying: (There is no woman who goes out to the mosque with her perfume smelled and Allah accepts a prayer from her until she goes back home and takes a bath). *[Related by Al-Baihaqi].*

The Messenger of Allah *(PPuh)* said: (If anyone of you went out to the mosque, she should not put any perfume on her). *[Related by Muslim].*

The Messenger of Allah *(PPuh)* said: (Any incensed woman shall not witness the late-night (*'Isha'*) prayer with us). *[Related by Muslim].*

6) It must not resemble the man's garments.

The Messenger of Allah *(PPuh)* cursed (the man who puts on womanly garments and the woman who puts on manly garments). *[Abu Dawoud, Ibn Majah and Ahmad].*

The Messenger of Allah *(PPuh)* cursed (the men who imitate women and the women who imitate men). *[Al-Bukhari].*

The cursing means: Dismissal from the Mercy of Allah. And the believer woman desires the Mercy of Allah and does not aspire after her work. Thus, due to his *(PPuh) hadith* (tradition): (No one of you, and even myself, shall enter the Paradise or be protected from fire because of his deed, but, because of the Mercy of Allah) *[Sahihul-Jami' - Volume 2 {7667}).* Thus, the mercy is the desire of every believer woman, and how does she actually act, she will, as a result thereof, be cursed and dismissed from the Mercy of Allah?

And he *(PPuh)* said: There are three who will never enter Paradise and Allah will not look at them on the Day of Resurrection: (That who disobeys his parents, the manly woman who imitates men and the pimp). *[Al-Hakem, Al-Baihaqi and Ahmad].*

7) It must not resemble the unbeliever women garments.

The exalted Allah said: **(Then We have put you (O Muhammad** *{PPuh}***) on a (plain) way of (Our) commandment {like the one which We**

commanded Our Messengers before you (i.e. legal ways and laws of the Islamic Monotheism)}. So follow you that (Islamic Monotheism and its laws), and follow not the desires of those who know not). *(Tafsir At-Tabari). [Surat Al-Jathiyah {The Kneeling}: 18]*.

The exalted Allah said: **(Were you (O Muhammad** *{PPuh}*) **to follow their (vain) desires after the knowledge which has come to you, then you will not have any *Wali* (protector) or *Waq* (defender) against Allah).** *[Surat Ar-Ra'd {The Thunder}: 37].*

The Messenger of Allah *(PPuh)* said: (The person shall be gathered with whom he loved). So, she who loves the disbeliever women, their raiment and their life, will be gathered with them on the Day of Resurrection.

8) It must not be a garment of fame.

The Messenger of Allah *(PPuh)* said: (He who put on himself a garment of fame in life, God would clothe him a garment of humiliation on the Day of Resurrection and then put him on fire). *[Abu Dawoud and Ibn Majah].*

The woman may put on silky garments. The Messenger of Allah *(PPuh)* said: (Putting on the silky clothes and gold is prohibited for the males of my nation, and it is allowed for their females). *[At-Termithi, An-Nisa'i, Abu Dawoud and Ibn Majah].*

The length of the garment train: It was quoted that Umm Salamah said to the Messenger of Allah

(PPuh) when the apron was mentioned: But, what about the woman, O Messenger of Allah? He said: (She makes it one span long). Umm Salamah said: So, it will uncover from her. He said: (Then, she makes it one cubit long and does not add thereto). *[Abu Dawoud and Malek in Al-Muwatta'].*

(Allah Saved Her, and She Saved Her Family)

A circle of remembrance, recitation of the Qur'an and a lesson of the art of recitation; all of that took place on that morning in one of the houses of Allah (mosque). As soon as we finished that and were about to go out, she came with the grief covering her face. She said: May I give you a ride to your house as I am in need for you; I need to talk to you. I said to her: It is alright. I looked at her and said, in myself, I wonder what does she want? What is the goal beyond giving me a ride to my house? She is a wealthy girl who lives in ease and luxury, which is quite clear from her costly clothes, her big car and her way of dealing. It is quite clear that she lives her life in full and the life gave her much of its properties. However, the trace of grief is obvious on the features of her face, so, I realized that she had a problem.

We began our way. She said: O my aunt, I firstly love you. I said: May Allah bless you. She said: I praise Allah that He made me meet you at this time of my life and during the periods thereof. Indeed, Allah drove me to your mosque where the hearts embraced with each other and there must have been the continuous perseverance, which, in turn, led to my founding my life anew. And here you notice the

change in my appearance, clothes and even in my conduct; I was born anew, so, May Allah bless you for that. I said: And you too, May Allah bless you for that you heard, thought and changed in order to please your Lord.

She said: For all that which preceded, I liked to tell you my story. My mother is an excellent, believer, conservative and self-sacrificing woman in her house and with her children; I love her much. My father is a generous donor man who likes joking and adds airs of happiness and fun to the house atmosphere, but, and her tears began to flow. I said to her: Come on talk, as you have troubled me. She said: My father drinks the wine every night at our house; I love him; what shall I do for him; I want him to repent as I did; I am afraid that he will die in this state; I am afraid for him from the meeting of a great Day; so, please, by Allah, guide me.

I answered her: Are not you his only daughter, are not you his beloved one, does not he harbor a love for you which fills his heart and does not reject any request from you? She said: Yes. I said: Then, exploit his love for you in remedying him; sit down at his feet and kiss them; express your sincere love for him; show his positive qualities and remind him thereof; he considers the kinship as holy, his doing the good does not cease anytime and anywhere, he is compassionate, good and beloved, so, if his heart was opened and he rejoiced for your talk, then, express, with your loving tears, your fear for him and lean over him with this

sweet compassion of yours. She said: I did and wept bitterly at his feet while I was saying: I am afraid for you, O my father; please, by Allah, pray and abandon the wine. He was somewhat touched and promised me that he will respond. I said: I ask the Almighty Allah, the Lord of the Mighty Throne to guide his heart, open it and restore him gracefully to His vastness, and she had a lengthy weeping. I calmed her down, and she told me that one of her brothers, who is in the thirties of his age, is afflicted with cancer. I kept in touch with this family during the sickness of its son; it was a severe trial, and Allah willed to choose their son, who had a good end, God willing, as he died while he was, prior to his death, in a state of praying, remembrance and invocation. They were forbearing and sacrificed him with the exalted and lofty Allah.

A new stage began with this daughter. She started to talk to her father about death, especially he lived it and experienced it physically and how it took the most beloved person to him. She began, in her whole talk about death and the meeting with Allah and about the bounty of Allah, to focus on her brother and how he died while keeping his prayer, his remembrance of his Lord and his permanent relationship with Allah, in order to take this as an entrance to penetrate into her father's heart. It was the will of Allah that she married, through the gatherings of faith, to a good believer man, and her life journey in the obedience of Allah began, and Allah blessed her when her father

and mother reunited, which was a white page in her life. The prayer became part of her father's life, as he kept attending even the Morning Prayer. She said: And ever great is the grace of Allah to you. Praised be Allah Who bestowed upon me and upon my parents with repentance and straightness prior to departure. Praised be Allah Who bestowed upon my brother with the death while he was in the state of good end. Praise be to Allah; a praise filling the heavens and earth, and a praise which equals His Graces.

I, in turn, say: Praise be to Allah Who made this daughter change from the love of life and exteriors to the love of Allah and His Messenger, as she even was the minaret of good in her family, and with the bounty of Allah and then her effort, her father returned to his Lord in a good manner. And with the bounty and mercy of Allah and then her effort, she accompanied her sick brother during his sickness period and always reminded him of Allah, His bounty, the doctrinal formulas (I witness that there is no god but Allah and that Muhammad is the Messenger of Allah) and the prayer; thus, till he departed as pleased and pleasing, God willing.

Thus, if the light entered into the heart of a family member, the light and good will start to extend and enclose all members until the whole family becomes straight. The Messenger of Allah *(PPuh)* said: (The likeness of the good companion is as the perfumer, who, if did not give you of his perfume, you will smell of his fragrance). *[Sahihul-Jami' - Volume 2-5828].*

Praise be to Allah for the deliverance of this girl and this family, and praise be to Allah that the gate of repentance is not closed except if the soul reaches the throat. The Messenger of Allah *(PPuh)* said: (The slave's repentance shall be accepted unless he gargles). And the repentance shall not be accepted if the sun rose from its setting place, i.e. the west. The exalted Allah said: **(no good will it do to a person to believe then, if he believed not before).** Therefore, come on and repent and make sure that you repent before it is too late, and this story is worthy of entering the heart of every believer woman until she becomes straight and reforms her family and has a good repentance to her Lord. So, come on to a pleased and not angry Lord; come on and march forth for Paradise as wide as the heavens and the earth, and you will find that Allah is Oft-Forgiving, Most Merciful.

(Every Newborn is Naturally Born)

It is a new day and it is a witness for you. Therefore, come on with me so that it would be witness with us and not against us, as the remembrance gatherings are surrounded by the angels as our beloved Muhammad *(PPuh)* said: (No people gather and remember Allah save the angels will surround them, mercy will come upon them, peace will descend upon them and Allah will mention them before those who are with Him). *[Sahihul-Jami' - Volume 2 (7757)].*

So, we are now with you in a remembrance gathering wherein we remember our Lord, His commandments and His religion. It is not important even if you are in your car, kitchen, sitting room or veranda, but, the important thing is that you are with me in a gathering wherein we remember the exalted and lofty Allah.

I would like to tell you a story in order to say to you that your Islam is a religion which is consistent with the true nature, as the exalted and glorified Allah created every man on Islam and monotheism. The Messenger of Allah *(PPuh)* said: (Every newborn is naturally born, and his parents are the ones who make him a Jew, Christian or Magus) *[Sahihul-Jami' - Volume 2 (5784)],*

and the rules of our religion agree with this nature; anyhow, let us go back to the story:

An American woman, who is the wife of a relative of us, visited Amman and liked to get acquainted with his city. So, he accompanied her to the markets, and when she came back, we asked her: What is your opinion about Amman? She said: I liked it, as it is a clean and organized city and its buildings are beautiful and neat, but its girls!? All of us looked at her astonishingly…what girls! And what attracted her? And who are the girls? She said: I saw strange looks from the girls, as they cover their hairs, but, the bodies are naked or semi-naked, and when I saw that scene repeatedly, I wondered at your daughters and at how the one of them uncovers that which is most tempting and covers that which is least tempting, as the body and its particulars are more tempting than the hair and its look, and if I had a daughter and she wanted to screen herself, I would request her to screen firstly the body and secondly the head.

We looked at each other… What does this woman say? And we said that it is not strange that she talks with the proper natural logic; and this is our religion commands us to screen ourselves completely, i.e. it fulfills our natural need of chastity and screening.

My daughter…

She is not a Moslem woman, but, she is an American, who lives in open environments where she can do whatever she wants, but, the nature is proper and her nature and brilliant mind led her to this observation and this speech. But, what about you, what is your opinion in her saying; do you agree with what she said? If you agree with that, then, it is a call for you to screen your body together with your head.

As for what we see from our beloved daughters is that they cover the head and show the body, which is extremely tempting. So, ask yourself: Am I happy with my dress? Am I psychologically satisfied with my raiment? I am sure that the answer of that one who does not wear the cloak is: No, I am neither happy nor satisfied; that because we tried and experienced this stage and we regret for it. Therefore, come on to the belief and psychological satisfaction, come on to a Lord Who is pleased and neither displeased nor angry, and come on to rest as you are very tired. Truly, I see from you, your speech and your walking that you would like to say: I want rest and I want stability as I am tired, and this is a healthy sign and an evidence that being away from Allah and His commandments would result in annoyance, dissatisfaction and psychological discomfort.

However, approaching Allah and adherence to His commandments would achieve, for you, a delightful happiness, psychological satisfaction, peace and well-

balanced personality. Therefore, come on and let us pray together, hand in hand, to the exalted and lofty Allah.

(The Cloak in the Qur'an)

The word "veil or screen" was mentioned in the Qur'an only once in Surat Al-Ahzab {The Confederates}: **(And when you ask {his wives} for anything you want, ask them from behind a screen)** *[Surat Al-Ahzab {The Confederates}: 53],* and it was called the verse of veil. The veil means: The screen behind which the veiled woman stays. And what is meant in this noble verse is:

The talk of stranger men to the wives of the Prophet should take place from behind a screen, and thus, no one sees them (the wives), and if the seeing took place, then, they should screen their faces in addition to the remainder body.

Omar bin Al-Khattab *(MGpwh)* comprehended this meaning as he, when his daughter and wife of the Messenger *(PPuh),* Hafsah, died, ordered the women to cover her so that her person could not be seen. Also, in the case of Zainab *(MGpwh),* a dome was made above her bier in order that her person be screened.

And of the meanings of:

The veil: The screen.

The veil: What prevents between two things.

The veil: The expression of place remoteness.

The exalted Allah said: **(She placed a screen {to screen herself} from them; then We sent to her Our *Ruh* {angel Jibril (Gabriel)}, and he appeared before her in the form of a man in all respects).** *[Surat Mariam {Mary}: 17].*

The veil is a word which is frequently repeated these days on the tongues of all people, i.e. scholars and others. Then, what is the meaning of veil? Where was it said? What is its meaning? Many questions to be answered.

The first veil, commanded by the Messenger *(PPuh),* is a veil of cloth or a screen lowered down by the Prophet *(PPuh)* between himself and the man, who was standing at the threshold of the room wherein he married Zainab *(MGpwh),* and the verse was then sent down: **(And when you ask {his wives} for anything you want, ask them from behind a screen)** *[Surat Al-Ahzab {The Confederates}: 53].*

Thus, the verse was sent down in the room of the two spouses for the purpose of protecting the private life from those who break the rules of good manners and politeness. Then, the second verse was sent down: **(O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies {i.e. screen themselves completely except the eyes or one eye to see the way}. That will be better, that they should be known {as free respectable women} so as not to be**

annoyed. And Allah is Ever Oft-Forgiving, Most Merciful). *[Surat Al-Ahzab {The Confederates}: 59].*

A commandment from the exalted and lofty Allah to His Prophet *(PPuh),* in order for him to command his wives, daughters and the women of the believers in general, in case of their going out from their houses to fulfill their needs, to cover their heads and *Juyubihinna* (i.e. their bodies, faces, necks and bosoms), or (i.e. the chest opening), with a cloak which distinguishes them and makes them secure from the gazes of the disbelievers and those who are disobedient to Allah, as their bashfulness, shyness and chastity throw disgrace and tightness in the hearts of those who follow the women.

And the cloak is that which the woman uses to wrap herself therewith over and above her clothes, i.e. exactly as the woolen wrap, and linguistically speaking, it is the loose outer garment. The Messenger of Allah *(PPuh)* said: (Let her friend clothe her of her cloaks), i.e. let her friend lend her one of her cloaks. That they should be known: So that they be known and not harmed.

As-Suddi said: People of those who were disobedient to Allah of Al-*Madinah* used to go out at night when the darkness falls down to the road of *Al-Madinah* and try to induce women. The houses of *Al-Madinah* people were small, so, when the night comes, the women used to go out to the road to ease their

nature, and those disobedient ones used to look for them in order to induce them, and if they saw a woman not wearing the cloak, they used to say that this is a slave girl, so, induce her.

Truly, screening the body is shyness; therefore, Allah reminds mankind of His Grace upon them by legislating the raiment and screening in order to maintain their humanity from reaching brutality, and the human adornment is the adornment of screening, while the animal adornment is the adornment of nakedness; and always behind nakedness, Satan and his helpers of mankind and jinn stand.

(O Children of Adam! Let not *Shaitan* {Satan} deceive you, as he got your parents {Adam and Hawwa' (Eve)} out of Paradise, stripping them of their raiment, to show them their private parts). *[Surat Al-A'raf {The Heights (or The Wall with Elevations)}: 27].* It is an ongoing battle and it will not stop between mankind and their enemy, *Ash-Shaitan* (Satan). Therefore, Allah, the Most Gracious, the Most Merciful does not leave the Children of Adam for their enemy to deceive them, conquer them and fill the Hell with them.

The verses come to warn and awake the caution in the souls of mankind that *Ash-Shaitan* (Satan) and his soldiers or tribe see them from where they cannot see them. Hence, he is more able to try them with his secret means and they are in need for intense caution and for doubling the alertness.

Mujahed said: They wear the cloaks so that they would be known as free honorable women, and then, no disobedient of Allah will try to harm or doubt in them. And the exalted Allah's saying: **(And Allah is Ever Oft-Forgiving, Most Merciful),** i.e. due to what preceded in the times of ignorance, as they (the women) had no knowledge of that. Hence, this Islam always guides for removal of the causes of temptation and confusion so that the Islamic traditions prevail in the Islamic society instead of lust, devils, temptation and prohibition.

And the exalted Allah said: **(O Children of Adam! We have bestowed raiment upon you to cover your private parts and as an adornment; and the raiment of righteousness, that is better).** *[Surat Al-A'raf {The Heights (or The Wall with Elevations)}: 26].*

Ibn Kathir said: Arabs, with the exception of *Quraish,* were not circumambulating the *Ka'aba* with their used clothes because they disobeyed Allah therewith.

The verse is a call to the children of Adam in general, and this is of the Grace of Allah bestowed upon mankind that He teaches them and makes lawful, for them, the raiment, which screens the bare private parts and then it would be as an adornment and beauty after it was a screen.

We have bestowed: It means that We have made lawful for you in sending down the Qur'an.

The raiment: The natural purpose thereof is to screen the private parts, and the raiment of righteousness, that is better.

Abdul Rahman bin Muslim said: So that he fears Allah and covers his private parts and that is the raiment of righteousness.

Close attachment between the Law of Allah for screening the private parts and adornment and the piety, as both of them are raiment. The raiment: Screens the private parts of the body and adorns it; and the piety: Screens the private parts of the heart and adorns it; thus, they are closely correlated.

From the feeling of the fear of Allah and feeling shy of Him, there emanates the feeling of seeing the nakedness of the body as disgraceful and feeling shy and ashamed thereof, and he who is not ashamed of Allah and does not fear Him or he who is not righteous does not care to get naked and call for nakedness.

The exalted Allah said: **(and to draw their veils all over *Juyubihinna* {i.e. their bodies, faces, necks and bosoms}).** *[Surat An-Nur {The Light}: 31].* *Juyubihinna:* Their necks and bosoms, in order to contradict the women of the times of ignorance, who were fornicating with their bosoms, necks and hair strands. Hence, Allah commanded the believer women to veil themselves as regards their bodies and their neck and bosom cover.

(The Veil in the Sunna)

We have lived together in the vastness of the verse of veil, the verse of cloak and the verse of screening the bodies, necks and bosoms, and we have confirmed that the Moslem women are lawfully required to wear the lawful cloak with its lawful qualities. The Messenger of Allah *(PPuh)* answered the woman, who asked about the woman who does not have a cloak to go out therewith to the prayer of the two *Eids,* and said: (Let her lady friend clothe her of her cloaks). Thus, the Messenger of Allah *(PPuh)* did not allow the woman to go out without wearing the cloak even if she was going out to the prayer of the two *Eids* and gave her the solution of wearing a cloak taken from her sister or friend; then, she should never go out anywhere without it and she must be veiled with a cloak.

Today, we shall live with the Moslem woman's example, i.e. the women of the Prophet *(PPuh),* and see with what they were commanded, while they are the example, and we have to follow their traces; so, be careful, O my daughter.

The exalted Allah said: **(O wives of the Prophet! You are not like any other women. If you keep your duty (to Allah), then be not soft in speech, lest he in**

whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honorable manner. * And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform *As-Salat* (*Iqamat-as-Salat*), and give *Zakat* and obey Allah and His Messenger *(PPuh).* **Allah wishes only to remove *Ar-Rijs* (evil deeds and sins) from you, O members of the family (of the Prophet** *{PPuh}*), **and to purify you with a thorough purification).** *[Surat Al-Ahzab {The Confederates}: 32 - 33].*

Every man in this life of the world has an example, which he strives to resemble and thus, he imitates it, and the example of the Moslem woman is the believer mothers *(MGpwt),* who were educated in the house of Prophecy and drank from the pure source; and here they are the verses addressing the example by: You are not like any other women. If you keep your duty (to Allah), i.e. (you are in a position wherein no one is a partner of you; not due to the relationship of the Messenger of Allah, but, rather due to piety". Hence, the souls ascend and rise by piety and not by love and kinship.

Therefore, he *(PPuh)* said: (O Fatima bint Muhammad, O Safiah bint Abdul Muttalib, O the children of Abdul Muttalib! I have nothing to give to you from Allah; ask me whatever you wish of my property), and in a narrative (save yourselves from fire, as I have nothing

to give to you from Allah) *[Muslim]*. Hence, it is the piety which creates the souls and makes them feel their Lord and approach Him. So, they observe the praised Allah, fear Him and have a thousand apprehensions about Him, because He is the All-Hearer, the All-Seer, because He is the Well-Acquainted (with everything), because He knows the fraud of the eyes, and all that the breasts conceal.

The commandments contained in the verse are not but to remove the evil deeds and sins from the members of the family of the Prophet and purify them. Hence, this is the reward of every woman who followed their method and went on their way, as adherence to the commandments of Allah purifies her and removes the evil deeds and sins from her. And of the commandments, in the verse, the one of not being soft and tender in speech, lest those who are heartily diseased be moved with desire.

No desirous desires the believer mothers, and this prohibition was in the time of the best chosen people of mankind in all countries. Then, what about this time? Adherence to this commandment should be stronger **(but speak in an honorable manner)** and not denied; thus, in maintenance of the woman's chastity and purity **(And stay in your houses)**, which is a kind gesture, i.e. that in principle the life of the Moslem woman should be the house and what other than that should be an extraneous exception, and the need is

measured as it is, and the exalted Allah said: **(and do not display yourselves like that of the times of ignorance).**

When the woman goes out of the house for necessities, He prohibited her from adorning and displaying herself like that of the times of ignorance, as the situations narrated to us were as Mujahed says: The woman used to go out and walk among men, which was the displaying of the times of ignorance.

Qutadah said: The women had a walk of inclination, attraction and coquetry, so, Allah prohibited that.

Ibn Kathir said: The woman used to pass by men with her breast uncovered without anything screening it, and she might had shown her neck, her hair strands and her ear rings, so, Allah commanded that they should be veiled, both as regards their bodies and other situations.

By these commandments, Islam seeks that the society be pure, clean and free from the elements of temptation, and raises the human taste in the society because looking at the woman as a body and commodity means letting down the human being, while the woman is higher and superior than being looked at her as a body and temptation, as the pious woman is a beauty in spirit, beauty in feelings and beauty in mind. Verily, this superior beauty is not realized by those having the taste of the times of

ignorance, who do not see but the beauty of nakedness and uncovering.

The times of ignorance is not a specific period of time, but, it is rather a social situation of specific conceptions of life, and it might be found every time and everywhere. The magnificence of the Qur'an is that it always links the human being with Allah, and here it firstly links the hearts of the Prophet's wives and secondly the women of believers with the praised Allah, as He raises their hearts and sights to the horizon in order to take from Him the light and help for graduation in the ascension **(and perform *As-Salat* (*Iqamat-as-Salat*), and give *Zakat* and obey Allah and His Messenger** *{PPuh}* **).** *[Surat Al-Ahzab {The Confederates}: 33].* This is the provision for her who follows the road, i.e. prayer and performance thereof, with its conditions and basic elements, purification of the soul with almsgiving **(Take *Sadaqah* {alms} from their wealth in order to purify them and sanctify them with it)** *[Surat At-Taubah {The Repentance}: 103]*, and obeying Allah and His Messenger because the good manners, rites and morals of Islam are not taken except from Allah and His Messenger *(PPuh).*

All the above aimed at the wisdom, purpose and goal **(Allah wishes only to remove *Ar-Rijs* (evil deeds and sins) from you, O members of the family (of the Prophet** *{PPuh}* **), and to purify you with a thorough purification)** of manifestation of the reason and

purpose of commissioning, as the praised Allah assumes their purification and removal of *Ar-Rijs* (evil deeds and sins) from them; thus, in a direct divine custody of the members of the family of the Prophet *(PPuh)* and of whosoever follows them up to the Day of Judgment. This is the path of Islam, i.e. feeling and piety in the conscience, and attitude and work in the life, and with them both you will complete your Islam.

O my daughter…

Come on and respond to the commandment of the exalted and lofty Allah.

(The Cloak in the Sunna)

My beloved daughter…

We have got acquainted with the cloak in the Qur'an, and now we will live with the *Sunna*. The position of the Prophetic *Sunna* as regards the Qur'an is that it details, shows and specifies its rules. The exalted Allah said: **(And whatsoever the Messenger** *{PPuh}* **gives you, take it; and whatsoever he forbids you, abstain {from it})** *[Surat Al-Hashr {The Gathering}: 7].* The *Sunna* came to confirm, show and detail the rule of the Qur'an as regards the cloak. The exalted Allah said: **(and to draw their veils all over *Juyubihinna* {i.e. their bodies, faces, necks and bosoms})** *[Surat An-Nur {The Light}: 31].*

The veils: The plural of veil, which is used for covering the head. It is a name of what the woman uses to cover her head.

Al-Jayb: The breast opening.

Ayshah *(MGpwh)* said: "Verily, the thick veil, which screens, should be used". Thus, the qualities of the head cover include that it should be thick and not transparent to show the hair color, and the Messenger of Allah *(PPuh)* commanded that the veil be bent over the neck and breast, i.e. the veil should be put on the neck and breast in order to screen them. And here Ayshah *(MGpwh)* is commending the women of emigrants

when Allah sent down the verse: **(and to draw their veils all over *Juyubihinna* {i.e. their bodies, faces, necks and bosoms})** when she said: "They tore their untailored head covers and veiled themselves therewith) *[At-Termithi]*, i.e. they tore the head covers into two halves, covered the head with one half and covered the breast opening with the other half; thus, in addition to the invocation of Ayshah *(MGpwh)* for the women of *Al-Madinan* followers with mercy due to their quick response to the commandment of the exalted and lofty Allah, which made them deserve the invocation with mercy.

It was quoted that 'Uqba bin 'Amer Al-Jahani *(MGpwh)* asked the Messenger of Allah *(PPuh)* and said: "A sister of mine has made a vow that she would walk to *Al-Ka'aba* as barefooted and unveiled". The Prophet *(PPuh)* said: (Request your sister to ride, as Allah is in no need of your sister's tormenting herself). *[Sahihul-Jami' - Volume 2 (5862)].*

The vow in Islam must be fulfilled due to his *(PPuh)* saying: (He who made a vow to obey Allah, he has then to obey Him, and he who made a vow to disobey Allah, he has then not to disobey Him). *[Sahihul-Jami' - Volume 2/6565].* Hence, the Prophet *(PPuh)* rectifies the behavior error, as he requested 'Uqba to order his sister with two things: To veil herself and to ride and not walk as barefooted, because taking off the veil implies a sin and disobedience, and walking to *Al-Ka'aba* as barefooted implies complication and

constraint, while our religion is the religion of intermediacy, so, he commanded her to ride and not to walk to *Al-Ka'aba*, and the Messenger *(PPuh)* enjoins the right and *Al-Ma'ruf* (Islamic monotheism) and forbids *Al- Munkar* (polytheism).

It was said in the *Sunna* in quotation from Umm Muhammad bin Yazid bin Al-Muhajer that she asked Umm Salamah, wife of the Prophet *(PPuh)*, about the clothes with which the woman prays, and she said: "The woman prays while putting on the veil and the loose outer garment with sleeves which covers the upper feet". Then, a veil and loose outer garment with sleeves in the prayer means a complete screen for her, from her head up to her feet. This is the case in prayer, but, what about her outside her house! What we see is wonder of wonders, as, in the prayer, all girls and women screen themselves completely, and a woman praying without complete screen cannot be seen, but, if she wanted to go out, the matter will be completely different, as she wears the tight, transparent and short dresses and become naked, while it is more adequate that the screening be outside the house more than it is inside the house and during prayer in her room. How then this could be the method of a Moslem girl who submits to her Lord's commandments!. Indeed, the One Who commanded her to screen her body in the prayer is the exalted and

lofty Allah, Who also commanded her to screen her body when she goes out of her house.

It is a matter which requires to be reconsidered by our girls when they go out of their houses, especially if they hear the *hadith* (tradition) of the Messenger of Allah *(PPuh)* when he said: (Two kinds of the people of Fire (Hell) I have never seen yet, and they are people having whips like cow tails whereby they beat the people, and nakedly clothed women, inclining and causing inclination, their heads are like the bending humps of *bukht* {camel}; they do not enter Paradise and do not smell its fragrance although its fragrance is found at a distance of so and so). *[Sahihul-Jami' - Volume 2/3799].*

I am certain that every Moslem woman, who hears this *hadith* (tradition), will stand and contemplate it lengthily "and nakedly clothed women, inclining and causing inclination, they do not enter Paradise". Does not this include a direct call for the Moslem woman to wear covering clothes, which are not transparent and achieve the whole screening; otherwise, the result will be that they will not enter the Paradise, while the Moslem woman's goal is the good pleasure of Allah and entry of the Paradise?

The question is: At what age the woman should wear the lawful raiment or the cloak? The answer is what Ayshah *(MGpwh)* narrates for us that Asma' bint Abi Bakr *(MGpwbt)* came into the presence of the Messenger of

Allah *(PPuh)* with thin clothes upon her and the Messenger of Allah turned away from her and said to her: (O Asma', if the woman matured and menstruated, it will not be good that anything of her be seen, with the exception of this and this, and he pointed out to his face and palms). *[Al-Albani said that it is true hadith {tradition)].*

Hence, the age at which the Moslem woman is required to screen herself and wear the cloak is from the age of maturity and menstruation, and my opinion is that the worshipping should be started as a habit and thereafter it changes to become worshipping, as the graduation should be taken into consideration in the clothes of girls so that until when they attain the age of maturity, they would have been habituated to the screening and shyness, and this was my experience with my daughters wherein I succeeded, praise be to Allah. Thus, the graduation is very important and the basis in this regard is found in the *hadith* (tradition) of the Messenger *(PPuh)*: (Teach your children the prayer when they reach seven years of age and beat them for it when they reach ten years of age and separate between them in bed). *[Sahihul-Jami' - Volume 2 (4026)].*

Consequently, teaching should be followed as regards all worships up to seven years of age, then, the matter should be taken seriously, carefully and with pursuit until when she matures, she will be prepared and habituated to her whole worships, and thus, she will

face no difficulty in performing what is required from her; and here the role of the family is found. Also, this *hadith* (tradition) shows that the Messenger *(PPuh)* guides our praying, fasting, standing in prayer and almsgiving daughters, who do all types of good, to be attentive to their raiment, because it is a very important issue in our religion and society, and commands her to cover her whole body with the exception of the face and palms; and the veiling is a loose screening cover, which is not transparent and does not show the private parts.

Finally, my daughter, and in spite of all the verses, *ahadith* (traditions) and the agreement of group majority scholars to that the private parts of the Moslem woman is her whole body with the exception of the face and palms; after all of that you are still in your raiment!? Or will your faith force you to come back to the Book of Allah and the *Sunna* of His Messenger *(PPuh)*. Indeed, I see that you are asking forgiveness for all previous things; so, May Allah bless you for it, make you firm thereupon and screen you in life and the Hereafter.

(Why the Veil?)

1) The veil (is of shyness)

The shyness of Moslem woman obliges her to cover her body and not to display it.

The Messenger of Allah *(PPuh)* said: (Shyness and faith are fully mates, so, if one of them was removed, the other will be removed). *[Sahihul-Jami' - Volume 1/3200].*

(Shyness is of Faith), so, she whose heart is full of faith, it will secrete covering, shyness and veiling. Thus, the believer woman is bashful and therefore, she sticks to her veil, which we actually see even in the western world, in the suburbs where we see the women as screening themselves, but, as to the cities, they are the places where the women are naked on the pretext of progression.

2) The veil (is of chastity)

Chastity is one of the faith qualities, such as the hearing chastity, vision chastity, tongue chastity and the highest thereof is the body chastity.

The exalted Allah said: **(That will be better, that they should be known (as free respectable women) so as not to be annoyed).** *[Surat Al-Ahzab {The Confederates}: 59].*

Thus, the veil is an announcement of the veiled woman's chastity and purity, as she screens her body from the eyes of men.

3) The veil (is of Faith)

The believer woman must respond, hear and obey her Lord's commandments, which begins with belief.

The exalted Allah said: **(O Prophet! Tell your wives and your daughters <u>and the women of the believers</u> to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way).** *[Surat Al-Ahzab {The Confederates}: 59].* And here, the speech is higher and more superior in quality, i.e. the belief, and if the Moslem woman was addressed with her faith, she has not but to respond because the Messenger *(PPuh)* said: (The faith is that which is settled in the heart and evidenced by the deed).

4) The veil (is of jealousy)

Jealousy for honors is of the qualities of faith, and he who has no faith was described by the *hadith* of the Messenger of Allah *(PPuh)* as: (the pimp), i.e. the one who does not care for anyone who goes into the presence of his wife.

And Ali *(MGpwh)* said: "I came to know that your women are competing with the infidels in the markets. Are not you jealous? He who is not jealous is not good". (Infidels: Unbeliever men of non-Arabs).

5) The veil (is of purity)

From the purity of soul and purity of body there would be the veil and screen of the Moslem woman.

The exalted Allah said: **(O wives of the Prophet! You are not like any other women. If you keep your duty (to Allah), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honorable manner).** [*Surat Al-Ahzab {The Confederates}: 32].*

And the exalted Allah said: **(And when you ask (his wives) for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts).** *[Surat Al-Ahzab {The Confederates}: 53].*

These two verses include a very superior ethical guidance for the purity of hearts, and include the commandment of women to keep their duty to Allah in their speech and screening, the matter which leads to purity of the society.

6) The veil (is of righteousness)

Observation of Allah changes the Moslem woman to a righteous woman who fears the torment of Allah and endeavors to please Him, and even the raiment must be of God-fearing and the godly raiment must be the emblem of the believer woman.

The exalted Allah said: **(And the raiment of righteousness, that is better).** *[Surat Al-A'raf {The Heights (or The Wall with Elevations)}: 26].*

7) The veil (is of screen)

The Messenger of Allah *(PPuh)* said: (Any woman who takes off her garments in other than her house, the exalted and lofty Allah would tear His screen from her). [*Sahihul-Jami' - Volume 1/2708].*

Thus, the veil is of shyness, chastity, faith, jealousy, purity, righteousness and screen. And a raiment with these qualities and features is worthy of respecting the souls and humanity because it is a result of the man's civilization and superiority, but, the nakedness is backwardness and returning to the brutality and to the life of primitive man.

(An Example Repentant Woman)

Every time I find my meeting with you as pleasant until I felt that I would like to talk to you with everything I have gone through, in my journey of calling up, of your Moslem sisters' stories, who came out from darkness into light. This path is not achieved save by that who relies and depends upon the exalted and lofty Allah, as only then, his Lord brings him out from darkness into light. The exalted Allah said: **(Allah is the *Wali* {Protector or Guardian} of those who believe. He brings them out from darkness into light).**

Living with the repentant women adds illumination into the heart because it might happen again with you, yourself, when you reach a crossroads and have nothing but to choose, and, of course, your choice will be the good pleasure of Allah and His Messenger.

Therefore, come on with me to listen to a repentant woman, who tells her story:

As usual, we entered one of Allah's houses (mosque) aimed at His Face and seeking His Good Pleasure. Before I started with the invocation "In the name of Allah, the Beneficent, the Merciful" in order to begin the morning gathering of faith, she suddenly appeared with her full adornment and said: Peace be upon you. I returned her greeting by saying: And Peace and Mercy and Blessing of Allah be upon you. She said: Do

you allow me to talk to the sisters and ask them to help me in doing good in favor of the poor and needy ones? I said: Not now, but, after finishing our duty from coming to the mosque, i.e. the lesson; so, please sit down till the end of the lesson. She sat down quite politely and listened to the lesson till the end, and then she approached and asked me: Do you allow me to attend in the next week? I said: Alright, you are most welcome.

Days elapsed quickly and the next week approached, and I saw her sitting in the first row and listening with her heart before her ear; this was my feeling. The gathering ended and everyone of us returned to where she came from. Two weeks later, I was surprised to see this woman standing before me and wearing her cloak and screening her body from her head up to her foot. At first, I did not know her, but, when I distinguished her, I could not control myself, so, I stood up and took her in my arms while repeating, praise be to Allah, praise be to Allah, I invoke Allah to bless you with the repentance and I ask Allah to screen you both in life and the Hereafter.

She began not to separate herself from me wherever I used to go and I was happy about her. The Messenger of Allah *(PPuh)* said: (To be used by Allah for guiding a man is better for you than what the sun rises thereupon), i.e. better for you than the life and all its enclosures.

The days passed quickly and, one day, my telephone rang, and I heard her choked voice with tears, so, I said: I hope you good, what happened? She said: My husband is against the veil and he said to me: Either the veil or the divorce; so, what shall I do? I said to her: It is you, yourself, who should choose your way; if you are convinced that you are in the right, then, stick to the right. I did not give her any answer as I liked that she chooses by herself because the belief and obedience are choice, and I bid her farewell and left her in order to see how sincere her belief is, and then I invoked that she keeps being firm.

Days went on, and suddenly, she told me that her husband has also prevented her from attending the lesson, and I told her to bind herself with his order and stick to her home. She wept bitterly for the missed gatherings of faith, which she will not be able to attend. I calmed her down and explained to her that obeying her husband by keeping at home is a duty of her. The Messenger of Allah *(PPuh)* said: (If I were to command anybody to prostrate himself before anyone, I would command the woman to prostrate herself before her husband) *[Sahihul-Jami' - Volume 2 (5294)].* I kept asking about her from time to time, invoking Allah for her and learning about her news. She kept firm on her cloak and the obedience to her Lord. She was sincere in her religiousness hoping the mercy of her Lord and fearing His torment, and she began trying to influence her family and house.

It was the will of Allah that her older daughter and then the younger one veiled themselves, while her husband was astonished at that till he said to them: Who is ruling my family and house; it seems that it is not myself? However, Allah wanted him to be good, so, he began to reconsider the whole thing while he was seeing his wife and two daughters going on in the path of guidance, and Allah guided him. He adhered to his religion before a strong, matured woman, who was given the choice and chose her Lord over everything, and the exalted and lofty Allah gave her everything. The Messenger of Allah *(PPuh)* said: (Whosoever abandoned something for the sake of Allah, Allah will compensate him with a better thing than it). She kept up the obedience of her Lord, and Allah guided her husband and daughters, and the family began and continued to live in the vastness of faith and the obedience of its Lord.

May your repentance do you much good, may your return to your Lord do you much good and may this mother, the good example who kept up firm on the religion of Allah do this family much good.

The story of belief and adherence began with an outstanding woman, who was guided by Allah, and the guidance spread to all family members.

My daughter, my sister…

What is your opinion regarding what you have heard? Do not you like to be the motive of guiding your

family, or the motive of guiding others? Come on, hurry up, turn to Allah in repentance and be a propagandist in your family and in your field of work and plant all the values of good.

(Beware, O Moslem Woman)

Truly, the Messenger of Allah *(PPuh)* loves you. Did not Allah describe him to you by: **(Verily, there has come to you a Messenger {Muhammad *(PPuh)*} from amongst yourselves {i.e. whom you know well}. It grieves him that you should receive any injury or difficulty. He {Muhammad *(PPuh)*} is anxious over you {to be rightly guided, to repent to Allah, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire}; for the believers {he *(PPuh)* is} full of pity, kind, and merciful.)** *[Surat At-Taubah {The Repentance}: 128]*. Thus, the Messenger of Allah *(PPuh)* fears for you of the Fire and warns you thereof because he saw it, and he *(PPuh)* said: (Oh ye women! Give alms and increase asking forgiveness, as I saw that you are the most of Fire (Hell) dwellers) *[Sahihul-Jami' - Volume 2 (7980)]*. And so that you will be of the Paradise dwellers, beware of these qualities, which lead to the Fire (Hell).

1) Beware of Loving the sin

The sin results in remoteness from the exalted and lofty Allah and remoteness from the Paradise.

The Messenger of Allah *(PPuh)* said: (All my nation enters the Paradise with the exception of that who refuses, and he who obeyed me would enter the Paradise and he who disobeyed me would refuse) *[Sahihul-Jami' - Volume 2 (4513)]*. Therefore, the entrance of Paradise is the obedience of the Messenger of Allah *(PPuh)* as regards his commandments and avoidance

of what he prohibited. However, the obedience is a slipping, which starts with a step and ends with complete fall; so, beware of the sinning.

2) **And Beware, O my daughter, of Cursing and Dismissal from the Mercy of Allah**

Every prohibition implies cursing, so, avoid it, because the way to the Paradise is through the mercy and the way to the Fire (Hell) is through the cursing and dismissal from the Mercy of Allah. The Messenger of Allah *(PPuh)* said: (May Allah curse the men aping women) *[Sahihul-Jami' - Volume 2 (5096)]*, i.e. the woman who apes and imitates men, so, beware thereof. And the cursing is much in prohibited actions, and the Moslem woman is fully devoted to the vast mercy of Allah, which embraces all things; hence, she can never accept, for herself, to commit a sin due to which she will be dismissed from such mercy.

3) **And I would like to warn you, O my daughter, of Adornment Outside the House**

Accordingly, I would remind you of the lofty Allah's commandment: **(and do not display yourselves like that of the times of ignorance).** Beware, O my daughter, of that your exterior be better than your interior, because that is of the qualities of hypocrisy. The Messenger of Allah *(PPuh)* said: (The

best of your women are the prolific, the friendly, the beneficent and the propitious if they feared Allah, and the worst of your women are the adorning women and the proud women, who are the hypocrites, and none of them would enter the Paradise except those who are like the white-footed crow) *[Sahihul-Jami' - Volume 1/3330]*, which is an indication of rarity and scarceness.

The worst of your women are the adorning and imitating women, who are the hypocrites, and none of them would enter the Paradise except those who are like the white-footed crow.

The white-footed crow: A red-beaked and red-footed crow, which is rare and scarce.

Hence, the meaning of the *hadith* (tradition) is: Only minority of women will enter the Paradise; so, make your interior good and make your exterior good, and never say that my heart is good and the appearance is not important, but, the heart is the important thing, as the One Who determines, for you, what is required from you is the exalted and lofty Allah, and He commanded you to bear in mind your appearance and raiment exactly as He commanded you to pay attention to your heart and sincerity.

Unfortunately, the phenomenon of adorning, display and nakedness became nowadays an acceptable ordinary thing among so many people, which is an indication that the values began to change in the societies as a result of globalization,

openness and satellite channels and what they transmit of ethical decadence even in the raiment.

4) **And Beware, O my daughter, of Uncovering the Screen with which Allah Veiled you**

   The Messenger of Allah *(PPuh)* said: (Certainly, any woman who discards her clothes in other than her husband's house would uncover the veil between herself and the exalted and lofty Allah). Therefore, keeping your cloak and screen is the fruit of your belief in Allah and in preparation for the meeting with Him, when neither wealth nor sons will avail, except him who comes to Allah with a clean heart.

5) **And Beware, my Beloved, of Indecency in Speech, Indecency in Behavior and Indecency in Raiment, Because Indecency is the Way of *Shaitan* (Satan).**

   The exalted Allah said: **(*Shaitan* {Satan} threatens you with poverty and orders you to commit *Fahsha'* {evil deeds, illegal sexual intercourse, sins}; whereas Allah promises you Forgiveness from Himself and Bounty, and Allah is All-Sufficient for His creatures' needs, All-Knower).** [*Surat Al-Baqarah {The Cow}: 268).*

   He *(PPuh)*, in describing the women who will not enter the Paradise and who will not smell its fragrance, said: (and nakedly clothed women, inclining and causing inclination, their heads are

like the bending humps of *bukht* {camel}, they do not enter Paradise and do not smell its fragrance).

Clothed: Because they externally wear clothes, but, they are naked according to the Law of Islam due to the tight and transparent clothes, and it was said that they are naked in the eyes of men as everything is featured and exposed.

Inclining and causing inclination: It means that they attract men and divert them from the religion of Allah and from straightness; thus, because they are deviated from the religion of Allah.

Their heads are like the bending humps of *bukht* {camel}: The hump of *bukht* is the height of the camel's back. Hence, the look of their heads and hairs is like that of the height of the camel's hump; i.e. the height of what is so-called (raising the hair), and because they display themselves, thus, contrary to the commandment of Allah, they will not enter the Paradise and will not smell its fragrance. Indeed, the rules of Islam fully refine the speech, gazing, conduct and raiment.

6) And Beware, O my daughter, of the Darkness on the Day of Resurrection as the Woman who Displays Herself in Life will have no Light on the Day of Resurrection

The Messenger of Allah *(PPuh)* said: (The swaggering woman in adornment in other than her family is

like the lightless darkness of the Day of Resurrection). This is the punishment of the woman who displays herself in life.

7) **Beware, O my daughter, of the *Shaitaniah* (The Satanic) Paths so that You will not Fall Therein while the Story of Your Parents is Quite Evident Before You**

The exalted Allah said: **(O Children of Adam! Let not *Shaitan* {Satan} deceive you, as he got your parents [Adam and Hawwa' (Eve)] out of Paradise, stripping them of their raiment, to show them their private parts. Verily, he and *Qabiluhu* {his soldiers from the jinn or his tribe} see you from where you cannot see them. Verily, We made the *Shayatin* (devils) *Auliya'* {protectors and helpers} for those who believe not).** *[Surat Al-A'raf {The Heights (or The Wall with Elevations)}: 27].* Thus, the immediate result of the disobedience of their Lord's commandments was the nakedness, and the devils endeavor to uncover women, "Verily, he and *Qabiluhu* (his soldiers from the jinn or his tribe) see you from where you cannot see them".

8) **And Beware of Ignorance because the Knowledge is Light for the Woman both in Life and the Hereafter**

The exalted Allah said: **(Say: "Are those who know equal to those who know not?")** *[Surat Az-Zumar {The Groups}: 9]*. Then, your path to Allah and His

obedience is the knowledge of what pleases Him with you.

Finally, I would like to urge you to take this verse as your slogan. The exalted Allah said: **(The only saying of the faithful believers, when they are called to Allah (His Words, the Qur'an) and His Messenger *{PPuh}*, to judge between them, is that they say: "We hear and we obey." And such are the successful {who will live forever in Paradise}).** *[Surat An-Nur {The Light}: 51]*.

Indeed, we, hand in hand, implement the *Sunna* and religion of Muhammad *(PPuh)*, who brought us the good of both life and the Hereafter.

(And Follow Not the Footsteps of Shaitan {Satan})

If we contemplated the exalted and lofty Allah's saying, warning us of our fierce enemy, wherein He says: **(Surely, *Shaitan* {Satan} is an enemy to you, so take {treat} him as an enemy)** *[Fatir {The Originator of Creation, or The Angels}: 6]*, we will find Him showing us his way and footsteps in misguiding the children of Adam, which is of the mercy of Allah upon us, as He uncovered our enemy for us and uncovered his plans for us and then said to us: Beware of him. The exalted Allah said: **(and follow not the footsteps of *Shaitan* {Satan})** *[Surat Al-An'am {The Cattle}: 142]*. Then, it is not only one step and that is all, but, it is rather worked out plans and steps and everyone thereof entails the other, because if the man knew that his disobedience of Allah results in the wrath of Allah and loss of the Hereafter, he will think for a long time before committing the sin. However, the Satan adorns the prohibited thing for him, entices him therewith and makes him fall, step by step, so that he does not feel the heaviness of the sin, and the result will be that he will depart from the world and lose everything.

When I, together with my daughters and sisters, traced the Satan steps as regards discarding the cloak

and veil, I got acquainted with his steps and I say to you: Beware of what is being planned for you in the end of the matter. The Satan knows the conditions of your cloak and knows what pleases your Lord; therefore, he destroys your cloak conditions, one by one, by whispering and adorning till he takes you out from the obedience of Allah to His wrath; and his methods include:

1) On the pretext of the intense heat and brisk movement, your cloak should be opened from the front and show the clothes underneath.
2) And he says to you: It is all right if the feet and little part of the legs were shown as the woman today is a working and practical woman.
3) Then he entices you to show the neck and the breast opening.
4) And he adorns for you the wide sleeves, which show the arms.
5) Thereafter, he induces you to that the head cover should be transparent.

   Thus, he succeeded in taking you gradually, by these steps, out of the first condition of the cloak conditions. The Messenger of Allah *(PPuh)* says: (If the woman matured and menstruated, it will not be good that anything of her be seen, with the exception of this and this, and he pointed out to his face and palms). The Satan starts with the

gradual uncovering, while the woman is inattentive of his steps and says: Some screening is better than nothing. However, my answer is: The obedience of Allah must be exactly as Allah likes and not as we like and want and not as the Satan wishes and plans for us.

6) And he induces the women with wearing the tight trousers on the pretext that it is practical in their lives and that it is better than the skirt and the cloak which might show the legs, which is an invalid proof due to the Messenger's *(PPuh)* description of them: (nakedly clothed women…they do not enter the Paradise). In Islam, the raiment is commensurate with the human function of the woman and man, as the woman's raiment is not good save for the woman and the man's raiment is not good except for the man.

The Satan induces the woman to imitate men on the pretext that the woman of our days is modern and that the time has changed. Thus, he adorns for her the wearing of trousers and jacket, exactly as the man's raiment, and even the woman began to put on the necktie on the pretext of the fashion, while it was said in the *hadith* (tradition) that the Messenger of Allah *(PPuh)* said: (May Allah curse the men imitating women and the women imitating men) *[Sahihul-Jami' - Volume 2 (5100)]*, i.e. dismissal of the men aping women from the mercy of Allah.

And the Satan's methods include:

He makes the measure of the woman's progress that she should be of those who follow the fashion; as what would the problem be if she wore a cloak, but, a fashionable one, i.e. French or Italian cut, colored and embroidered, and thus, she will combine between the cloak and the fashion! Thus, we have seen (the false cloak), which does not fulfill its role as regards the chastity, bashfulness, piety and un-temptation. Also, he adorns for the woman to be beautiful and pretty in her cloak; so, what prevents you from putting some light makeup and some perfume so that you smell your good fragrance! Verily, Allah commands her clearly and obviously in the noble Qur'an **(and not to show off their adornment except only that which is apparent {like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.})**, and the makeup is an adornment, so, it, as well as the perfume, should not be used outside the house.

The devil of jinn directs the devils of mankind to cooperate with him for misguiding the woman and taking her out of her chastity and purity. So, they made for her the transparent dresses which reveal what is underneath, i.e. the transparent shirts and trousers and the most wonderful thing I saw was the transparent bride suit on the pretext of fashion. Also, the Satan whispers for the woman that you are a modern lady, you are a liberal woman and you do not

like the restrictions, so, wear whatever you wish, as the important thing is your believing heart and the appearance is not important; and how many veiled religious women whose hearts are black and who are bad!

Hence, your heart is the basis, and the Messenger *(PPuh)* answers to that by: (Truly, the body contains a bit, which, if became good, the whole body will become good, and if it became bad, the whole body will become bad, and this bit is the heart).

The white heart outflows with its light in the form and raiment of the believer woman, and the Arabs said: "Every vessel flows over with the contents thereof". Thus, the belief in heart means belief in the conduct and belief in the raiment.

And of the Satan's methods:

He whispers for the believer women with a thought which breaks one of the Moslem woman cloak's conditions; i.e. it should not be a garment of fame, but, he whispers to them that it would be alright to make it a distinguished garment which is different from the garments of others so that you will be known and the organization to which you belong will be known by your raiment. Islam did not determine for us a specific color or specific form, but, it rather determined for us a raiment with qualities by which we abide without any distinction among the believer women.

So, the Satan always endeavors to apply his method in temptation through advancing by steps aimed at convincing, with every step, that he does not want but the good for you and he does not want for you other than the free distinguished personality that rebels against the bonds, and all the good lies in your responding to his methods because he is a trustworthy adviser; thus, exactly as he previously said to your parents: **("Your Lord did not forbid you this tree save that you should become angels or become of the immortals.")** *[Surat Al-A'raf {The Heights (or The Wall with Elevations)}: 20].* And the exalted Allah said: **(and I am a trustworthy adviser {or well-wisher} for you).**

It must be admitted that this way, which he adorned for you, will take you, at the end thereof, into a dark tunnel from which there will be no way out. Therefore, beware of the Satan and his methods and ways so that he will not invalidate your deed and your veil be other than that which Allah wanted for you as screen, chastity, escape and happiness in both abodes. So, beware and be wary of him as he is the enemy.

(Although The Hereafter Is Better And More Lasting)

I have read a *hadith* (tradition) which I felt as wonderful in my soul and belief, i.e. how the believer woman, whose insight was inspired by Allah, always and ever and in all her cases, measures the matters with the measure of the Law of Islam.

"It was quoted from 'Ata' bin Abi Rabah that he said: Ibn 'Abbas *(MGpwbt)* said to me: Do not you want me to show you a woman of the Paradise dwellers? I said: Yes. He said: This black woman came to the Prophet *(PPuh)* and said: I have an epileptic fit and I become uncovered, so, invoke Allah for me. He said: If you wish, have patience and you will go to the Paradise, and if you want, I will invoke the exalted Allah to cure you. She said: I will have patience. And she said: I become uncovered, so, invoke Allah for me not to be uncovered, and he invoked Allah for her." *[Approved]*.

A sick woman, who has an epileptic fit, came to the Prophet *(PPuh)*! She came to him who has the faith comfort and the lawful answer! She did not come to complain, but, to ask her Prophet *(PPuh)* to invoke Allah for her because she knows that he is the beloved of Allah and that his invocation is honored, and her

concern was not the epilepsy, but, she instead said: I become uncovered, so, invoke Allah for me.

Hence, her problem is that she becomes uncovered while being absentminded, and she is a believer, modest and chaste woman who does not like for herself to be uncovered even if that was despite her will. The beloved of Allah *(PPuh)* gave her the choice: Either she has patience and go to the Paradise or he will invoke Allah for her and she will be cured. She chose the more lasting **(Although the Hereafter is better and more lasting).** She chose the Paradise, but, the problem of being uncovered was still there as a result of the sickness. So, she asked the Messenger of Allah *(PPuh)* to invoke for her not to be uncovered, and the companions began to say that she was a woman of the Paradise dwellers.

This is an example of the believer woman, who expressed her belief in the form of love of her screening and hate of being uncovered despite of her sickness. Then, what about our daughters and sisters, who pray, fast, give alms and do all kinds of good, but, when the matter is related to screening, we find them mostly as nakedly clothed.

If they were talked about the veil, their prompt answer would be: How many veiled women who are of bad manners! However, I call them and urge their faith to read this *hadith* (tradition) with a believing heart, and I am certain that everyone, who hears this

hadith (tradition), will willingly return to her screen and will not accept for herself, especially she is in good health and well-being, to disobey her Lord and unveil her screen; thus, in the time when this sick black woman refuses, for herself, to be uncovered in spite of her being sick and not blamed for the uncovering because it is beyond her will.

This is the magnificent faith, this is the adherence to the good manners of Islam and this is the example which we like for our daughters and sisters to follow, i.e. the example of the people of Paradise and the example of screening, modesty, purity and chastity. You too are able to reflect this clean, beautiful example, because I am certain that your hearts are full of faith; so, why not this faith is expressed in modesty, screening and chastity?

Come on; let us turn down a previous sheet of our life in order to open a new white one, i.e. a sheet wherewith we would like to meet the exalted and lofty Allah.

My beloved ones…

How beautiful the life of obedience is, how beautiful the life of purity is and how beautiful the life of faith is, which, in turn, will be a preparation for a more beautiful life in a Paradise as wide as the heavens and the earth, prepared for the pious ones, for those who believe in Allah and His Messengers and for those who

adhere to His commandments. May Allah make us, together with you, of those ones.

(The Crucial Factor is the Ends)

The end of man determines his termination, and this is of the bounty and mercy of Allah upon His slaves that He forgives them all what they did throughout their life, and then the decisive is the end of life.

I will tell the good end story of a sister who departed to her Lord.

I know that she was of a wealthy family, who lived at ease in a European country, the matter which made her forget the Hereafter. She was always busy and spending her time in visits, shopping and sport clubs; everything was kept in order in her life. But, as for the Hereafter, she did not care for it, exactly as so many people say, "On the day of Allah, Allah will help", and I say, why do we take everything into account in life, why do we master the art of life and do not perfect the art of the Hereafter? Why do we arrange and prepare for everything in life: The marriage, success, invitation and everything, but, as for the Hereafter, death and grave, they are forgotten and unorganized on the pretext that it is still early and she (the woman) is still young? However, our Lord says: **(when their term comes, neither can they delay it nor can they advance it an hour {or a moment}).** *[Surat Al-A'raf {The Heights (or The Wall with Elevations)}: 34].*

It was the will of Allah that this woman wakes up from her inattention, and He wanted, for her, that she comes back to her Lord and that she, herself, takes

this decision; so, Allah wanted for her to take it at the commandment of Allah; therefore, He wanted to try her so that she remembers the meeting with Allah and makes preparations for the meeting with Him.

Suddenly, the family receives grievous and rather tragic news, as she was afflicted with cancer. Apparently, it was a calamity, but, in fact, it was the utmost mercy. The family wept, but, their weeping was due to a quite different thing, as they wept for the days which elapsed while she was away from her Lord. They wept for a lost life while she was negligent. She wept for the meeting with Allah because she was not fully prepared for that; but, it was the strong will, as she determined to start her trip of coming back to Allah.

She maintained her prayer and remembered the commandment of the Messenger of Allah *(PPuh)* while he was suffering the agony of death, (Oh prayer, Oh prayer). She wore her cloak, asked forgiveness for the past, began to learn by attending the gatherings of faith, and rather more, as whenever she wanted to go on travel, she used to carry brochures about Islam in order to spread them there, i.e. she changed to become a propagandist, who enjoin (on people) *Al-Ma'ruf* (i.e. Islamic monotheism) and forbid (people) from *Al-Munkar* (i.e. disbelief and polytheism).

Everybody felt sad for her while she was extremely happy because she lived the *hadith* (tradition) of the

Messenger of Allah *(PPuh)*: (Truly, if Allah loved some people, He will try them); He will try them in order to remind them, and He will try them in order to recover them to Himself and to His religion. I loved her in her new situation and I helped her for what she liked. Days passed quickly, symptoms of the disease increased upon her and she was hospitalized to live days of suffering the sickness. The news came that she departed to her Lord, and I hastened to her family, to her mother to pay my condolences, encourage them and announce the glad tidings to them that Allah wanted all the good for her and that He wanted the good end for her, and she grasped the warning, returned completely to Allah, learned the lesson from Him and succeeded in her examination.

I met the grieved mother, tried to make her firm, announced the glad tidings for her, calmed her down and then asked her about how her daughter's end was? She said, while her eyes were overflowing with tears, that she suffered the agony of death and remembered Allah and, when she breathed her last, she was reciting the Qur'an. I was so happy and praised Allah much that He bestowed upon her the good end.

Is not the crucial factor the ends? Truly, Allah bestowed upon her the good end, and the Messenger *(PPuh)* says: (Whose last words were "there is no god but Allah" will enter the Paradise) *[Sahihul-Jami' - Volume 2 (6479)]*. It is a life which elapses quickly; it is a life

which the Messenger described as a traveler who went under the shade of a tree and then left it and went on, and it is a life which should not be given more than what it deserves, as it is the access to the Hereafter, it is the farm of the Hereafter. Therefore, he who strives earnestly will reap and he who cultivates will harvest.

Truly, this life of the world is for cultivation and when we depart, we will reap what we planted. So, congratulations for her good end and congratulations for her mother that her daughter dies while remembering the exalted and lofty Allah and reciting His Qur'an. I was happy for her end, invoked Allah to bestow upon me the good end and invoked Allah to bestow upon all those who are present and listen to me the good end. However, I say to you, come on and come back to your Lord, to your religion and to your veil at your free choice, and do not wait until you are afflicted with a misfortune from Allah so that He will cause you to come back to your Lord and to your religion. Verily, Allah loves you and loves your coming back to Him, so, you have to choose that, live it and you will see then how happy you will be.

"O Allah, bestow upon us the good end, recover us to You in a handsome manner and make our best days as the day when we will meet with you and our best deeds as the final ones thereof".

(And of Them are Some Who are Foremost in Good Deeds)

Moslems in this life of the world are divided into three groups: Some who wrong themselves, some who follow a middle course and some who are foremost in good deeds. And it is of the bounty and mercy of Allah that:

Those who wrong themselves: Irrespective of their wrong doing and negligence, they will not cease to be of the chosen nation, and they are those whose bad deeds exceed their good deeds, and for them, I announce the glad tidings of their good fortune of the Qur'anic inheritance, as they did not cease to be Moslems and their end will be the Paradise, and if they repented and turned to Him, they will be as sinless and go to the Paradise. However, if they did not repent and died sinfully, Allah shall expiate their sins and they will be purified thereof or they will obtain the mediation of the Messenger of Allah *(PPuh)*.

And those who follow a middle course: They know Allah, but, they avoid much wronging themselves by sins and do not ascend to the grade of foremost ones, and their bad deeds are equal to their good deeds.

And those who are foremost in good deeds: By Allah's Leave, and they are those whose good deeds exceed their bad deeds.

However, the grace of Allah includes the three groups as they all shall end in the Paradise although in different grades. The exalted Allah said: **(Then We gave the Book {the Qur'an} as inheritance to such of Our slaves whom We chose {the followers of Muhammad** *(PPuh)*}**. Then of them are some who wrong their ownselves, and of them are some who follow a middle course, and of them are some who are, by Allah's Leave, foremost in good deeds. That {inheritance of the Qur'an} - That is indeed the great grace).** *[Surat Fatir {The Originator of Creation, or The Angels}: 32].*

The greatest grace and the greatest reward are for those who are foremost, and being of those who are foremost in good deeds and race towards forgiveness are due to that Allah commanded them with that. The exalted Allah said: **(Race with one another in hastening towards forgiveness from your Lord {Allah}, and Paradise, the width whereof is as the width of the heaven and the earth, prepared for those who believe in Allah and His Messengers)** *[Surat Al-Hadid {Iron}: 21].* The foremost ones precede those who follow a middle course to the higher abodes on the Day of Resurrection, and they were commended in the exalted Allah's saying: **(And the foremost ones [{in Islamic Faith of Monotheism and in performing**

righteous deeds} in the life of this world on the very first call for to embrace Islam] will be the foremost {in Paradise}. * These will be the nearest {to Allah}. * In the Gardens of Delight {Paradise}). *[Surat Al-Waqi'ah {The Event}: 10-12].* Then, the foremost ones approached nearer and preceded in the life of this world, and therefore, they will be approximated on the Day of Resurrection, as the praised Allah shall bring them nearer, to a special closeness, to Him.

The foremost ones of the first generations are a multitude and of the later generations are a few; so, where are you as regards these foremost ones? Have you thought of this? Have you asked yourself about where are you as regards them? And where you must be?

Did you know of which group you are? And which group you accept for yourself? I would like for you to be of the superior and higher group in both life and the Hereafter, i.e. the foremost and racing ones in life for the obedience of Allah and the racing ones in the Hereafter towards the Higher Paradise. This is what I accept and choose for you. Did not you hear the exalted Allah's saying: **(By *Al-'Asr* {the time}. *Verily, man is in loss).** *[Surat Al-'Asr {The Time}: 1-2].* All the people are losers, the common people are losers. The exalted Allah said: **(Except those who believe {in Islamic Monotheism} and do righteous good deeds)** *[Surat Al-'Asr {The Time}: 3].* It is an exclusion of the minority, who believed by their hearts and tongues and then

straightened, with all their might and main, on this belief. The exalted Allah said: **(and recommend one another to the truth {i.e. order one another to perform all kinds of good deeds *(Al-Ma'ruf)* which Allah has ordained, and abstain from all kinds of sins and evil deeds *(Al-Munkar)* which Allah has forbidden}, and recommend one another to patience {for the sufferings, harms, and injuries which one may encounter in Allah's Cause during preaching His religion of Islamic Monotheism or *Jihad*}).** *[Surat Al-'Asr {The Time}: 3].*

(and recommend one another to the truth), and there is no truth except their religion and obedience to their Lord, and they recommended each other to adhere thereto. **(and recommended one another to patience),** as the truth, in order to be implemented, requires patience; hence, I, myself, and you will recommend each other to follow and implement the truth, we will recommend each other to patience in following the truth and I, myself, and you will recommend each other to the truth.

Therefore, if I saw you as nakedly clothed and wronging yourself, I would like to help you and say to you, come on and ascend to the higher grade, ascend to the grade of the foremost ones to the veil, screen and chastity. Verily, I fear for you of your wronging yourself, I fear for you of the meeting of a great Day, I fear for you of the path erected above the Hell and of falling, and I fear for you of a Day whereon neither

wealth nor sons will avail, except him who comes to Allah with a clean heart, straight conduct and a veil reflecting the obedience of Allah.

The trip will end shortly and we will move to the Hereafter in order to see the delight prepared for the obedient men and women, which the Messenger of Allah *(PPuh)* described and said: (The Paradise is something which no eye has ever seen, no ear has ever heard of and no human heart has ever recalled).

Therefore, come on, choose your way and go on firmly and patiently, and tomorrow, you will come to know how much you won and gained by this choice; and beware of neglecting the choice, postponing it or deferring it; and there, God willing, we will meet in the good pleasure of Allah in a seat of truth, near the Omnipotent King.

(The American Moslem Woman)

The moments of meeting are beautiful because I pick a flower from every garden in order that we smell the fragrance of flowers from the garden of the glorious Islam. Today, I will illustrate to you the picture of an American Negress (Negro woman) with whom I lived for one year of my life in a school in one of the Gulf States. The scholastic year began and I saw a woman who talked the classical Arabic. I came to know that she was non-Moslem and that she was thinking of something in herself, which she lacked, when she was fifteen years old. She read books about the religion of Islam till Allah opened her heart for Islam and she became a Moslem and married to an American Moslem. Her veil attracted my attention and I said, in myself, I wonder at how these women, who embrace Islam, implement the verse of veil immediately and without any hesitation, thus, and she even was covering her face, and I was saying, in myself, why does she cover her face, as she is not beautiful and does not need to cover her face, and when I asked her about the reason of that? She said: I am following the example of the wives of the Prophet *(PPuh)*, and she said: Are not they our example and they are the mothers of believers? Meantime, our daughters are Moslems, who recite the Qur'an and recite the verse of

cloak, veil and adornment, and although of that, we exert a great effort in convincing them to change from raiment calling the wrath of Allah to raiment expressing the good pleasure of the exalted and lofty Allah. However, some of them respond and some of them do not even like to hear the issue of veil.

What is the secret beyond this? An American woman embraces Islam and responds immediately, and an Arab Moslem woman, who recites the Qur'an, needs someone to teach her about her veil and urge her to adherence! The foreigner woman knew it when she became Moslem and chose one way leading to the Paradise and the path for that is the absolute obedience; but, as for the Arab woman, she sees that she was born as Moslem, lived as Moslem, and she, herself, determines what to implement and what to abandon of her religion!

The first one became Moslem and submitted to her Lord's commandments, while the other became Moslem, but, she feels that she is free in her choosing of her Lord's commandments; what to obey and what not to obey, as she pretends! And there is another woman, whom I saw and she was a wonderfully beautiful American, who wore the veil, and when she uncovered her face, I said: Praised be He Who guided you till He made you like the face cover; and all of them are like that, as if they chose, they will be sincere with their Lord, and if they were sincere, blessings of faith and adherence in their religion will

overflow upon them.

I remember that once I was sitting with this American woman in the teachers' room at the school, and we were teachers coming from different Arab countries. When she entered the teachers' room and uncovered her face, her face was free from all kinds of adornment and makeup. A teacher said to her: Jamila (her name), you are a bride, so why do not you adorn yourself for your husband? She said: I do not have time for such things; and all teachers laughed loudly. She said: In my free time and when I finish my home duties, I sit down at the typewriter in order to type, in English, the Islamic books translated into English. I looked at the teachers and said: By Allah, do not you feel ashamed before her? She is a Moslem woman, who recently embraced Islam, and she serves her religion in this manner; but, what did you do for your Islam? Of course, there was no answer. I said to them: By Allah, I am a preacher, but, whenever I meet her I feel that I am small before her.

Every time she gave me a lesson in the love of Allah and His Messenger and a lesson in the love of religion, faith and maintenance thereof. Once, she came to me at my house at noon time, and the temperature in the Gulf country was very high because it was summertime. She came to me carrying her first-born son on her hands, and she came by the bus from a remote distance; it was a holiday, but, I received her

warmly because I loved her and because she taught me magnificent lessons of belief. When she sat down, she apologized for disturbing me and said that she will stay for half an hour only and will not stay for a long time. She was holding a book for teaching the Arabic, and she said that she will only read few pages and requested me to correct her reading. I proudly looked at her and said: Praise be to Allah; she travels all this long distance, with her son in her company, rides the bus and the temperature was about to reach fifty centigrade, and all of that for the purpose of improving and mastering the reading of only one page in Arabic!!.

How great this woman is! How great the faith she embraces! How great this religion for the cause of which she works! I wish our women would hear and see so that this picture accompanies them and strengthens their determinations in order to ascend to the higher grades, achieve progress, believe and then go to the Paradise.

(Verily, Whomsoever Allah Wills to be Good, He Teaches him the Religion)

The Messenger of Allah *(PPuh)* said: (Verily, whomsoever Allah wills to be good, He will teach him the religion) *[Sahihul-Jami' - Volume 2 (6611)].* And she whom Allah wants to be delivered, He will prepare for her to learn the religion and knowledge. The stories of repentant women who returned to the exalted and lofty Allah reiterate and include the provision for all Moslem girls in order, for them, to come back to the vastness of this glorious religion, which, whenever you adhere thereto, you will taste the sweetness of its beauty, perfection and glory.

Is not Islam the religion of the Lord of *Al-'Alamin* (mankind, jinn and that exists)?

Today, I will tell you the story of a girl, who lived in a family which kept the traditions; I do not say religious family which knows the allowable things and implement them and knows the prohibitions and refrain from them, but, instead, they are customs and traditions of a society. She was an ordinary girl as all people in her time; she prayed, fasted and covered part of her head, but, it was alright that the forepart

of the hair be shown. Thus she lived and thought that she was all right.

She had often disputes with her family as regards controlling the head cover, and this frequently resulted in her not going out of her house. She wanted to study the jurisdiction, especially her brother anticipated her to this study. She lived for one year in Syria, but, she returned as unconvinced neither with the specialization nor with the difficult examinations.

She came back and worked as headmistress in a kindergarten and she was the youngest teacher. Two years later, she left the work as she received an offer to work as a supervisor of the boarding section in the faculty of the law of Islam, and she agreed so that she does not stay workless and so that she does not live as jobless. However, she failed to secure that job, but, the exalted and lofty Allah does not neglect His slaves and He, instead regulates their affairs, lives and Hereafter.

She was offered to study the Law of Islam and she agreed because she wanted to busy her leisure time. She was enrolled in the faculty of the Law of Islam, and she was given cloth in order to sew it as there was a uniform for the faculty and she had a thought and said: I will sew it as long and if it looked as beautiful, I will keep it, otherwise, I will cut and shorten it. However, when she put it on, she felt that it was a

perfect and beautiful dress, so, she decided to keep it as is **(And whomsoever Allah wills to guide, He opens his breast to Islam)** *[Surat Al-An'am {The Cattle}: 125].* She narrated to us the change in her life and said: I was sitting with my girl colleagues in the classroom and the Demonstrator came in to deliver a lecture and, May God reward him every good for me, I felt that his talk was being addressed to my mind, heart, self, life and Hereafter, and I discovered many things which I neglected.

He was a physician who diagnosed the sickness and prescribed the medicine. I found that he puts the life and Hereafter in the correct place; the life is an abode of deception, abode of departure, abode of termination and abode of trial, while the Hereafter is an abode of stability, abode of the life and abode of happiness. On this night, I thought lengthily of where am I compared with what he said? Where is my Hereafter in my heart, sensation, mind and concerns? Where am I of the angel of death, if he came to me? How will I meet him, as firm or confused? What is my end in the Hereafter before Allah? Questions which made me at a loss and their answers caused me restless. The thinking and mind lead to the truth and justice, so, I took the most difficult decision in my life.

I will plan for myself a new life in conformity with the good pleasure of my Lord and my love to my Messenger *(PPuh)*. So, the choice was mine, the guidance and

success were from my exalted and lofty Allah, and I decided to start the trip from the first year without waiting the graduation to begin what I decided and determined. Then, she started to visit the girl student rooms and convey every lecture to the rooms of the girl students of the other faculties.

The wonderful thing is that the girl students were listening and longing to hear as if it was the first time they heard about their religion. She then moved from the university to the Islamic associations, and she said that, praise be to Allah, all of them received her and requested more of her lessons and lectures, **(And my guidance cannot come except from Allah.)** *[Surat Hud {Prophet}: 88].*

The four years came to an end and I obtained the Bachelor degree in the Law of Islam. During this period of study, I was able to have magnificent friendships of faith in the university and outside thereof. She says: I worked in the Ministry of Awkaf and my job was wonderful as I was everyday moving from one of the houses of Allah to another; thus, throughout the week days. I met with elite faithful women, who were longing and thirsty for their religion and for the obedience of their Lord. Then, she moved to the Gulf where she worked and carried out her duty towards what Allah bestowed upon her of His bounty of the science of the Law of Islam.

After thirty four years of repentance, coming back to Allah and work in preaching, thus, following and implementing the exalted Allah's saying: **(And who is better in speech than he who [says: "My Lord is Allah {believes in His Oneness}," and then stands firm {acts upon His Order}, and] invites {men} to Allah's {Islamic Monotheism}, and does righteous deeds, and says: "I am one of the Muslims.")** *[Surat Fussilat {They are explained in detail}: 33].* After this whole period of time, I feel that I was undutiful to Allah, Who granted, gave and bestowed upon me much of His grave that I cannot fulfill His right with me. I invoke Allah so that my end will not take place save while I protect the religion of Allah on earth, by calling up therefor and seeking the adherence of women to Islam and its rules, and the most important of which is the veil; thus, urging the women to love it, till I meet Him while He is pleased with me. She, with her eyes overflowing with tears, said: "Everyone is easily exploited for what Allah created". Praise be to Allah, Who exploited me for His religion and I invoke Allah to make my end as good.

And I say, praised be Allah, as how the beginning was, and how the ends are now? Praise be to Allah by Whose grace the good deeds are done. Praise be to Allah, Who guides His slaves and brings them out from darkness into light. Praise be to Allah for His uncountable and innumerable graces. I invoke Allah to

guide all and that all come back to Allah before it is too late and prior to the final departure.

(Fall Prostrate and Draw Near {to Allah}!)

Every experience of your sisters is a support, back and optimism for you; that because the way to the exalted and lofty Allah is simple and easy for she who decides and determines to choose a way, which, if you taste the sweetness of belief therein, you will never withdraw therefrom no matter how much the price is, as he who loves the exalted and lofty Allah will find everything as easy. Therefore, it was said: He who finds Allah will find everything, and he who misses Allah will miss everything, and the love of Allah is the path to straightness and it is the path to obedience "as every lover for his beloved is obedient"; so, because you love the exalted and lofty Allah, you have to obey Him in your raiment. He who loves Allah will love to be near Him and to meet with Him, and the way of approaching Allah is the way of believers, who believe that Allah is near and they have not but to invoke Him, obey Him and supplicate Him. The Prophet *(PPuh)* was asked by certain companions, who said: O Messenger of Allah, is our Lord near that we invoke Him secretly or far that we call on Him? And the verse was sent down: **(And when My slaves ask you {O Muhammad *(PPuh)*}, concerning Me, then {answer them}, I am indeed near {to them by My**

Knowledge}. I respond to the invocations of the supplicant when he calls on Me {without any mediator or intercessor}). *[Surat Al-Baqarah {The Cow}: 186].*

The means of approaching the exalted and lofty Allah are many and of the most important ones thereof are: Repentance, asking for forgiveness, coming back to Allah, adherence to His commandments and avoidance of His prohibitions.

As for you now, O my daughter, O my sister, you have not but to turn from the sin of raiment, which does not please the exalted and lofty Allah, to turn from days whereon you disobeyed Allah and to ask for forgiveness of your sin, which often accompanied you for long days when you were going out with unlawful and uncovering clothes. Do not insist upon your sin, as confession the sin is a virtue, and Allah says in description of the believer qualities, **(and do not persist in what {wrong} they have done),** and the believer woman, who finds out the truth, adheres immediately and comes back to her Lord and to His commandments. Is not she a believer in Allah and the Doomsday? Hence, she has to endeavor to approach her Lord by all types of approach till she ascends and till she meets with her Lord while He is pleased with her.

The types of approaching Allah include:

Prayer, "and the prostration in prayer is the highest rank of approaching the exalted and lofty Allah". The Messenger of Allah *(PPuh)* said: (The slave will be

nearest to Allah while prostrating himself to Him). The exalted Allah said: **(Nay! {O Muhammad *(PPuh)*}! Do not obey him {Abu Jahl}. Fall prostrate and draw near {to Allah}!)** *[Surat Al-'Alaq {The Clot}: 19].* The supplication gets the man nearer to his Lord and he achieves his pure slavery, and slavery is the highest position of approaching Allah. The Prophets supplicate and the righteous men supplicate; and this is a guidance by the Messenger to that man who asked to accompany him in the Paradise, and the Messenger *(PPuh)* said to him: (Help me against yourself by increasing prostration), as it is the utmost supplication before Allah, and by supplication, he approaches, and by approaching, he will be a companion of the Messenger of Allah *(PPuh)*. The Messenger of Allah *(PPuh)* was credited with slavery in his ascension to his Lord, and the slavery is the utmost ascension. The exalted Allah said: **(Glorified {and Exalted} is He {Allah} [above all that (evil) they associate with Him] Who took His slave {Muhammad *(PPuh)*} for a journey by night from *Al-Masjid-al-Haram* {at Mecca} to *Al-Masjid-al-Aqsa* {in Jerusalem}, the neighborhood whereof We have blessed)** *[Surat Al-Isra' {The Journey by Night}: 1]*. And 'Isa (Jesus) *(Puh)* was given the glad tidings of being held in honor in this world and in the Hereafter, and will be one of those who are near to Allah. The exalted Allah said: **(held in honor in this world and in the Hereafter, and will be one of those who are near to Allah.")** *[Surat Al-'Imran {The Family of Imran}: 45].*

He who approaches the exalted and lofty Allah in the world will be, upon demise and death, one of those who are brought near to Allah, which is the extreme hope of every believer woman to be one of those who are brought near to the exalted and lofty Allah. The exalted Allah said: **(Then, if he {the dying person} be of the *Muqarrabun* {those brought near to Allah}, * {There is for him} rest and provision, and a Garden of Delights {Paradise}.)** *[Surat Al-Waqi'ah {The Event}: 88-89]*. So, if the dead person was one of those who are brought near to Allah, who approach Him by performing the duties, including wearing the screening veil of the woman and abandoning the prohibitions and disliked things, the reward will be rest, peace, delight, happiness of heart and spirit and every delicious food and drink.

Also, another reward will be kept for them, i.e. those who are brought near to the angels, as they will witness their inscribed register because they are the ones who are foremost to the goods in life, and the ones who are foremost, in the Hereafter, to the gardens in highest ranks. The exalted Allah said: **(A Register inscribed, * To which bear witness those nearest {to Allah, i.e. the angels}.)** *[Surat Al-Mutaffifin {Those Who Deal in Fraud}: 20-21]*. These are the good-doers who ascended to the grade of performance of good deeds, as they worship Allah as if they see Him, and the reward will be a near mercy from Allah both in life

and the Hereafter. The exalted Allah said: **(Surely, Allah's Mercy is {ever} near to the good-doers.)** *[Surat Al-A'raf {The Heights (or The Wall with Elevations)}: 56].* The performance of good deeds is a grade with the exalted and lofty Allah. The Messenger of Allah *(PPuh)* said: (The performance of good deeds means that you worship Allah as if you see Him, and if you do not see Him, He certainly sees you). This is the true competition among the believers in life, i.e. competition in the obedience of Allah and refraining from His prohibitions, so that they will be the nearest to Him. The exalted Allah said: **(and for this let {all} those strive who want to strive {i.e. hasten earnestly to the obedience of Allah}).**

My daughter…

Compete with your sisters in your raiment, as to who of you should be more obedient to Allah and more achieving the goal of the cloak. Allah described these who are brought near to Him with three things: "Fear, hope and invocation". The exalted Allah said: **(Those whom they call upon {like 'Isa (Jesus) - son of Maryam (Mary), 'Uzair (Ezra), angel} desire {for themselves} means of access to their Lord {Allah}, as to which of them should be the nearest; and they {'Isa (Jesus), 'Uzair (Ezra), angels and others} hope for His Mercy and fear His Torment)** ***[Surat Al-'Isra' {The Journey by Night}: 57]***. They compete with each other in

being nearest to their Lord, and they exert whatever they can do of good deeds, which bring them near to the exalted Allah. As for the woman, the first deed which brings her near to Allah is the prayer and the second thereof is her veil, screen and chastity.

Now, I call and invite you to be of those who approach their Lord by deeds of obedience, and He brings them near to Him on the Day of Resurrection. I call and invite you to renew your commitment with Allah by being an obedient woman slave, especially after a long time of being away from Allah, and returning to your veil. I call and invite you to taste the sweetness of supplication and humility before the exalted and lofty Allah, as if you tasted it, you will never relinquish it. I call and invite you to that your prayer should be the most important means of approaching your Lord.

Come on, let us ascend to the obedience of women good-doers and ascend to the highest ranks where the eternal, perpetual and everlasting grace is, and then Allah will forgive us all and we will be saved from the Fire (Hell); amen.

(The Seasonal Veil)

Of the negative phenomena, which require remedy, debate and open discussion with our daughters, is what we call as the seasonal veil. What is meant by this veil is that certain ones of our daughters and women veil themselves in certain seasons, as, for example, they veil themselves during the prayer in their houses and they veil themselves during the night prayer in Ramadan. You see them coming to the houses of Allah (mosques) in groups, but, when the prayer is over and they go out of the mosque's gate, you see them taking off the prayer raiment at the gate of the mosque; thus, without being embarrassed or ashamed of the exalted and lofty Allah; and as if I hear her as saying during the prayer, my situation says I hear and I obey for the cloak and the veil, but, when she goes out from the prayer, there will be no hearing and no obedience! Does not this matter require a stop of thinking and contemplation?

And of the seasons wherein the girls and women veil themselves are the Hajj and *Omrah*, as all screen themselves, all veil themselves and all are wonderful. But, when the *Omrah* or Hajj trip is over, they will take off their raiment in the airport or in the plane. All

these conducts reflect a misunderstanding of the true Islam, religiousness and the meaning and sense of veil.

The woman, who says: I accept Allah as my Lord, Islam as my religion and Muhammad *(PPuh)* as my Prophet and Messenger, cannot, after this announcement, take off her veil in these seasons because she accepted what Allah made as lawful.

I will tell a story, which I lived and saw with my own eyes. I was living in a Gulf State, and, on that summer, we decided to travel, on our vacation, to Turkey. We went on board the plane where most of the women were completely screened, but, when the plane pilot announced the landing of the plane at Istanbul airport I heard the moving sound of women's bags. I looked behind, and, to my surprise, most of the women took off the veil and everyone thereof was in her more splendid dress and adornment. I do not say that all, but, most of them did that. When the vacation came to an end and we returned to that country from Turkey, the women went on board the plane without their veil, but, as soon as the plane pilot announced our arrival at the airport, they opened their handbags, took out the veil, put it on their heads and covered their faces; thus, because they arrived at their country.

What is this strange behavior? What is this fear of the exalted and lofty Allah and where is the piety? Where is she from Allah's Hearing, Seeing and Surrounding of

everything? I got angry and felt pity for them and said that they are really poor women because they take the people into their account more than the exalted and lofty Allah and make the exalted and lofty Allah as the least important of those who gaze at them. They veil themselves in their country, but, when they leave it out, they forget the veil and forget the exalted and lofty Allah!

This is a serious phenomenon of having two personalities in the Moslem woman's life. The exalted Allah said: **(those who forgot Allah {i.e. became disobedient to Allah}, and He caused them to forget their ownselves, {let them to forget to do righteous deeds}).** A serious equation in the verse, as they (the women) forget that Allah sees them, and the punishment will be of the same kind of deed. And He caused them to forget themselves; so, they (the women) forget themselves and do not adhere to the commandment of Allah and to the education of faith, plunge themselves in life, and, suddenly, they move to the trip of questioning, which they forgot and did not prepare and work for as required.

The exalted Allah says: **("But whosoever turns away from My Reminder {i.e. neither believes in this Qur'an nor acts on its teachings}, verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection." * He will say: "O my Lord! Why have you raised me up blind, while I had**

sight {before}." * {Allah} will say: "Like this: Our *Ayat* {proofs, evidences, verses, lessons, signs, revelations, etc.} came to you, but you disregarded them {i.e. you left them, did not think deeply in them, and you turned away from them}, and so this Day, you will be neglected {in the Hell-fire, away from Allah's Mercy}.) *[Surat Ta-Ha: 124-126].*

These are verses, from the exalted and lofty Allah, striking terror to the slave hearts. They warn everyone who turns away from His reminder and the reminder of His commandments and does not adhere thereto, as he will live a life of hardship and tiredness, but, in the Hereafter, He will raise him up blind and in the Hell-fire. However, he dares, asks his Lord and wonders this blindness as, in life, he had sight.

And the definite divine judgment comes, as He said: Like this, because our verses, proofs, evidences, lessons, signs, revelations, etc. came to you, but you disregarded them, and so today, you will be forgotten and neglected. So, he who greatens the rites of Allah in his life, adheres to His boundaries and obeys His commandments, will be rewarded abundantly on the Day of Resurrection; however, he who forgets his Lord and forgets his religion, will be raised up blind and in the Hell-fire on the Day of Resurrection.

My beloved daughter, My sister in Islam…

Verily, my intention is to bring you out from the circle of sin to obedience, and my plan is to take you to the safe bank and save you, as I love you even if I do not know you, and I like you to win on the Day of Resurrection; so, why do not you respond to this love and this desire! Come on, come to me so that I will help you to love Allah and obey Him, and to help you in your veil, the permanent veil, which should be worn on all occasions, at all times and in all places required by the exalted and lofty Allah.

Do not forget that it will be your responsibility for yourself on the Day of Resurrection; as you are fully responsible for every sin as regards your raiment, screen and in your whole life; you are fully responsible for every prohibited gaze by a man who is tempted by your displaying and adornment. Therefore, account yourself before your being accounted and weigh your deeds before your being weighed. The wise woman is that one who accounts herself in order to ascend therewith, which is like the example of the faithful merchant, who makes a daily inventory of his accounts; and this is the merchant in life, then, what about the traders of the Hereafter! Surely, they are more covetous to account themselves, and, by accounting, the Moslem woman of us gets acquainted with her good deeds and praises Allah that He made her succeed in doing good; but, as for the bad deeds, she asks the forgiveness of Allah, repents to Him and

refines herself and her manners. The Messenger of Allah *(PPuh)* said: (And he who finds good, he has to praise Allah, and he who finds otherwise, he only has to blame himself).

Come on to self-accounting, come on to ascension, come on to obedience, and I wish you all success and all prosperity in both life and the Hereafter.

(The Satellite Channels and the Veil)

The phenomenon of the satellite channels and the veil is an attention attracting one (especially the so-called as the Islamic channels), as some veiled female propagators master in their veil by strange cuts, flashy colors and complete makeup. They compete in showing this false veil because it is, in itself, an adornment and because it features the body parts and sometimes it is transparent, and thus, it is devoid of the Islamic cloak conditions. The misfortune in the matter is that they appear on television screens while they seem to say to the Moslem women, come on, this is the model of the Moslem woman veil.

I would say that certain satellite channels have spoiled the taste of Moslem women to the extent that certain Moslem women began to think that this is a veil which could be worn, but, as for the other screening one which is free from adornment and loose, it is very difficult for her.

On the one hand, the influence of satellite channels is very dangerous to our daughters, especially in the issue of veil. On the other hand, women appear to us on certain satellite channels and discuss the issue of

veil, while they have no knowledge, and one of them says that there is nothing in the Qur'an that calls for wearing the veil!!!

I wondered much at an Islamic program presented by a group of girls who cover their heads with beautiful and attention attracting head covers coupled with complete makeup. When I enquired about this program, the strange answer was that these girls, who present the program, wore the false veil for the sake of the program, but, originally, they are not veiled. They said: After a while, they were convinced therewith and adhered thereto.

I would say that the minds and psychology of our daughters are a trust of ours, so, how do we choose that she who presents a religious program while she has nothing to do with religiousness; does not she present a view? In principle, she should have achieved a certain grade of religion and knowledge so that she can present a truth and knowledge to the watching women. And the more calamitous and worse thing is that the person who prepared the program said: Finally, they were convinced with this veil, but, is this the required veil? The answer: No. So, what is the benefit and what is the result obtained by that one who prepared the program from these presenters?

If they were convinced with the lawful veil, by Allah, it would have been a great joy that Allah has guided them to what He likes and what pleases Him. But, a

veil which features the organs of the body, a head cover which is colored, beautiful and tempting and the face bears all kinds of makeup! So, with what they were convinced? With a raiment wherein Satan has a great share?

My daughters, my sisters…

I believe that the Moslem woman lives in her society where she hears, sees, reads and then chooses on the grounds of a firm basis; she chooses based on strong grounds, i.e. the good pleasure of the exalted and lofty Allah, while she has two precious treasures, i.e. the Qur'an and the *Sunna*. So, she then chooses based on her mind and belief and remains firm up to the last moment of her life.

Another woman, on the screen of a satellite channel, says that the veil of Moslem woman is an imitation of non-Moslem women. A third one says that the time of harem has ended and the woman today is learned, educated and she is half the society. But, who says that the learned and educated woman who is half the society should be without faith and shyness, and what prevents her from being as all the above in addition to being Moslem, believer, veiled, pious and God-fearing??

The poet says: "The mother is a school, which, if you well prepared, you have then prepared a people of

noble descents". And I liked the saying of a Moslem woman, who said: The veil covers our bodies and does not cover our minds, and instead, our Islam develops our minds. It is a wonderful saying, as the woman can be located at any place, has her position in her society and adheres to the commandments of her Lord, without having any contradiction between the two things.

However, I would say that there is a group of people who attempt to distort Islam in the eyes of Moslem women and distort the picture of veil so that the adultery spreads, and these were threatened by the exalted and lofty Allah with the painful torment. The exalted Allah said: **(Verily, those who like that {the crime of} illegal intercourse should be propagated among those who believe, they will have a painful torment).**

So, those who are in-charge of such satellite channels should fear Allah and implant, in the souls and minds of our girls, the picture of the optimum veil and the true Islam, thus, without adornment or falsification. They should fear Allah, as the information is a mission and trust. And I would ask: Why is this distorted picture of the veil? Is not it more adequate to draw the characteristic traits of returning to Allah in the Islamic satellite channels, as we show the way of repentance, the reward of the repentant women and the love of Allah to them. The exalted Allah said: **(Allah wishes to accept your repentance, but those who follow their lusts, wish that you {believers} should deviate tremendously away {from the Right Path}.)** *[Surat An-Nisa' {The Women}: 27].*

If you realize the meaning of this verse, then, you will always be cautious of those who follow their lusts, as their goal is that you deviate and be away from your religion, and this, which they want, is the tremendous and irrevocable deviation. However, the exalted and lofty Allah, the Creator, the Most Merciful of those who show mercy wishes to accept your repentance as regards everything He made as lawful for you.

Hence, after all the above, do we take certain female propagators and presenters in the satellite channels as our example as regards their raiment? You have to distinguish between the good and bad, between the allowed and the prohibited, and between the truth and the falsehood. All what we go through these days of world openness and globalization is aimed at pushing the people, especially the women, to relinquish their religion.

The Messenger of Allah *(PPuh)* said: (I left you two things after which you will never go astray, i.e. the Book of Allah and my *Sunna*). And I am astonished at a nation, which has the Book of Allah and the *Sunna* of its Prophet and then it goes astray, be confused and borrows from other nations. He who has the trunk does not take from the branch, and he who acquires the true knowledge cannot imitate, and rather, the knowledge helps him to every truth and justice.

I invoke Allah that you will always and ever firmly adhere to the religion of Allah, His Book and the *Sunna* of His Prophet.

(Then if They had been True to Allah, it would have been Better for Them)

After a long trip with you during which we talked about the veil and everything related thereto, I tried to go into every access about which the women talk as regards the matter of veil; thus, so that I may hit a target and one of you adheres, which is a reward for me from the exalted and lofty Allah, and I invoke Allah to bestow it upon me.

Today, I like to ask you for some very important thing, i.e. that you be truthful with yourself, while I ask you certain questions. So, answer me and I like to hear your voice.

Did you think, before you go out of your house, of your raiment, i.e. by standing against the mirror and looking at yourself? I do not mean that you make sure of your clothes and neatness, but I mean to ask: Did you look at yourself in the mirror and said to yourself: Is this the divine raiment? Is this the required thing from me? Will I, if I departed today to my Lord and did not return home, be well-pleased and well-pleasing? Did you ask yourself about the effect of your displaying, adornment and perfume on men? Are you

a partner in the sin if they thought of the prohibition? Did you feel that you are ashamed while wearing these clothes? Did it happen that you had a feeling of sin and that this raiment is not good for you, for your religion and for your chastity?

Do you make a quick comparison when you see a veiled girl or woman and say: What is the difference between me and her and between my dress and her raiment? I hear you saying: I will try, whenever I want to go out, to have a truthful stop with myself against the mirror and ask myself these questions in order to answer them, not by tongue only, but, by behavior too.

Did you think of your raiment, how it causes temptation for men and that you are responsible for every prohibited gaze by a man at you? How many prohibited gazes you caused from the moment of going out of your house to the moment of your going thereinto? Then, do you accept for yourself to be a temptation? Especially you are the praying, almsgiver and fasting woman? Do you accept for yourself to be an example, as regards your dress which does not please your Lord, for other girls; thus, adding to your sin the sin of everyone who followed you up to the Day of Resurrection?

The Messenger of Allah *(PPuh)* said: (He who called for a right guidance in Islam and it was followed after him shall have a reward similar to the rewards of those

who followed him, without that decreases anything of their rewards, and he who called for an error in Islam and it was followed after him shall have, on him, of sin similar to the sins of those who followed him, without that decreases anything of their sins).

Did you once think that Islam, belief therein and application thereof is an integral whole thing and it cannot be selected therefrom as if you choose whatever you like and leave whatever you wish? Is this the obedience and worship? Many questions which require true answers from you, as you have to be truthful with your Lord in order for Him to be truthful with you. Let your slogan be "Be true to Allah and He will be true to you", as being true to the exalted and lofty Allah is something extremely important, because she who is true with herself, she will be true with her Lord. The exalted and lofty says: **(then if they had been true to Allah, it would have been better for them)** *[Surat Muhammad {Muhammad (PPuh) or (The Fighting)}: 21],* i.e. better for you as regards comfort and peace in life and deliverance in the Hereafter. He *(PPuh)* said: (Truthfulness is peace and lying is suspicion). And the Messenger of Allah *(PPuh)* said: (And truth guides to righteousness and righteousness guides to the Paradise).

Righteousness means all types of good, faith, straight behavior, veil and screen aimed at the good pleasure of Allah. Thus, truth is a refuge of man, so, be true

with yourself, reconsider it and determine truthfully what you want. Then, be true to your Lord and you will reap the great reward.

The historical biographies tell us the story of a companion *(MGpwh),* who took part in the battle and had invoked Allah that he martyrs by the arrow piercing his neck and coming out therefrom, and when the companions finished burying their martyrs, the Messenger of Allah *(PPuh)* asked them about the man. They said: He martyred. He said: How? They said: Exactly as he invoked Allah. Then the Messenger of Allah *(PPuh)* said: (He was true to Allah and Allah was true to him). The exalted Allah said: **(And whoever desires a reward in {this} world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful.)** *[Surat Al-'Imran {The Family of Imran}: 145].*

Hence, determine what you want for yourself. Do you desire the life of the world only? Or do you desire to be delivered on the Day of Resurrection? Verily, Allah promised you that if you desired the life of the world only, it will be for you, but, you will have no endowment or share in the Hereafter. However, if you desired the Hereafter, the exalted and lofty Allah will bestow upon you both life and the Hereafter and happiness of both abodes.

Whosoever woman is true will adhere to her veil, screen and chastity. I invoke Allah to bestow upon you the truthfulness, firmness, screen and success. Amen.

(To You, O Husband and Father, I Address my Call)

My today's talk is addressed to the fathers and husbands, and if I will talk about the veil, there is a great share for you therein, as the fathers and husbands are the guardians in the family; and it is of the Wisdom of the exalted and lofty Allah that He gave this guardianship to the man, who is more capable thereof.

The guardianship is the duty of the husband and father in his family because the family is his trust up to the Doomsday. The Messenger of Allah *(PPuh)* said: (Everyone of you is a guardian and everyone of you is responsible for his herd, as the Imam is a guardian and he is responsible for his herd, and the man is a guardian in his family and he is responsible for his herd, and the woman is a guardian in her husband's house and she is responsible for her herd). *[Sahihul-Jami' - Volume 2/4569].*

This *hadith* (tradition) means entrusting the man with bearing his trust and not failing thereto because he will be stopped and questioned tomorrow before the exalted and lofty Allah. So, O my brother, guard yourself against this responsibility, as the responsibility is burdensome and whosoever assumes it

will be questioned therefor. The exalted Allah said: **(Truly, We did offer *Al-Amanah* {the trust or moral responsibility or honesty and all the duties which Allah has ordained} to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it {i.e. afraid of Allah's Torment}. But man bore it. Verily, he was unjust {to himself} and ignorant {of its results}.)** *[Surat Al-Ahzab {The Confederates}: 72]*. And the exalted Allah said: **("But stop them, verily they are to be questioned.)** *[Surat As-Saffat {Those Ranged in Ranks}: 24]*.

Guardianship in Islam means protection, i.e. protection of all family members from everything that hurts and injures them both in life and the Hereafter. Therefore, Allah called the believers asking them to protect their families from the Hell-fire. The exalted Allah said: **(O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allah, but do that which they are commanded).** *[Surat At-Tahrim {The Prohibition}: 6]*. The verse includes a strong warning of the Hell-fire and its description.

Every guardian who neglects whom he supports, Allah will deprive him from the Paradise. The Messenger of Allah *(PPuh)* said: (Truly, any slave, for whom Allah gives a herd, and he is not sincere in advising and

keeping it, will never smell the fragrance of the Paradise.) *[Sahih Al-Bukhari - 7150].* In fact, the women were not spoiled and did not reach this extent of displaying, unveiling and negligence of their religion and veil except because of the indifference of certain men towards their wives, their recklessness of their religion, their lack of men's pride and jealousy and their non-commanding the women to adhere to the truth and relinquish the falsehood.

How then would be the case if the daughter or wife is of a certain degree of faith and likes to express that by veil and screen, and the man strongly opposes and prevents her from that!

A university girl whom Allah opened her heart for the veil and she announced that at her house, and then the father threatened and rebuked the daughter for doing that. However, she is completely convinced that the veil is the commandment of her Lord and therewith she will gain the happiness of both abodes. So, she used to take her veil and wear it when she goes out, and when she comes back, she used to take it off at her house gate.

May Allah bless her and those who are like her, who adhere to the truth no matter how much the costs of sacrifices are. However, she determined not to choose except a good believer man so that she can live her Islamic life easily and peacefully and get rid of this critical situation in her life.

Another woman, who is the wife of a notable man, whose divine foreordainment led her to join a gathering of knowledge and Allah opened her heart, so, she proposed to her husband the thought of veil, but, his answer was that he did not allow her to wear it as long as she lived with him. However, it is the commandment of the exalted and lofty Allah as said in the Qur'an and the *Sunna*. He said: I do not allow you to wear it while we are together, and it is your choice to accompany me as unveiled or not to accompany me.

She said: The beginning was painful, as I used to veil myself when I come to the gathering, when I go to the market and when I go everywhere without him being with me. However, if I wanted to be in his company, I used to take it off. I went through a great suffering of having two pictures, i.e. picture of the veiled woman and picture of the woman with uncovered hair. She says: As days passed and my personality grew, a day came when I decided to accompany him with my veil on whatever the case may be, as I am in the right while he is not. When he saw me, he became angry and shouted. I said to him quite calmly: It was my own choice to wear the veil and I hope you will help me thereon. She says: He calmed down and kept silent. It was the first time when I went out with him with my veil on. I rejoiced and hoped to visit everyone of those whom I knew, to walk in all the ways and to shout loudly that I am veiled; thus,

because I was very happy with this victory which I achieved. Praise be to Allah, Who made me succeed, guided me and kept me firm and adherent to my veil.

Two pictures of two women, who chose to embrace the way of belief and the way of veil and screen, but the guardian was an obstacle against them. However, the firmness of woman is very important in opposition of all the obstacles which face her. And I urge all men to honor their trusts faithfully and honestly. The exalted Allah said: **(O you who believe! Betray not Allah and His Messenger, nor betray knowingly your *Amanat* {things entrusted to you, and all the duties which Allah has ordained for you}.)** *[Surat Al-Anfal {The Spoils of War}: 27]*. Then, there should be no betrayal as regards the trusts and honoring them, and I urge all guardians to up-bring their daughters on the grounds of screening from the days of their earliest youth so that when they mature, the veil and screen will be something ordinary to them. The Messenger of Allah *(PPuh)* said: (Teach your children the prayer when they reach seven years of age and beat them for it when they reach ten years of age and separate between them in bed.) *[Sahihul-Jami' -Volume 2/4026]*. This *hadith* (tradition) includes guidance for the guardians as regards the method of up-bringing their daughters for all worships, as from the age of seven years, training on the worships starts and raiment observing the daughter's shyness begins so that she habituates

herself thereto and it becomes as part of her personality. When she reaches the age of ten years, the matter should be dealt with seriously, carefully and watchfully; thus, because it is the stage which precedes maturity, and if the screen and shyness were taken into consideration as regards her raiment, she will be prepared and desirous of wearing the cloak upon maturity and commissioning.

As for men, they are required to encourage the phenomenon of veil in their families and houses, and not to be an obstacle against the chaste and pure women. In addition, they have to praise Allah for their wives' chastity and to fear a heavy and long Day when they will stand for questioning and accounting, and that Day is not far. The exalted Allah said: **(Verily, they see it {the torment} afar off. * But We see it {quite} near.)** *[Surat Al-Ma'arij {The Ways of Ascent}: 6-7].*

O my brother…

Observe and maintain the virtue and chastity in your house and family, and you will achieve the happiness of both life and the Hereafter. Be careful of your family, especially the women because they will be for you, on the Day of Resurrection, as a screen from the Hell-fire or a bridge to the Hell-fire. He *(PPuh)* said: (Whosoever is tried with any of these girls and he does good to them, they will be as a screen for him from the Hell-fire.) *[Approved]*.

(The Phenomenon Of Imitation by Women)

Today, and due to that I have heard many stories about it, I would like to discuss with you the phenomenon of men aping women. Who is the aping woman? What is meant by aping? And what is the rule of the aping woman? It is so important that we understand these meanings.

The imitating woman is that woman who wears the man's raiment and behaves exactly as man, and she is hardly known as a woman. But, why does she do that? She does that to attract the attention of people to herself; thus, due to a deficiency in herself and personality or due to her inclination to rebelling against her feminine nature, which is contradictory to the proper nature.

There are many *ahadith* (traditions) prohibiting the imitation of men. It was quoted from Abi Hurairah *(MGpwh)* that the Messenger of Allah *(PPuh)*: (cursed the man who puts on womanly garments and the woman who puts on manly garments). *[Related by Ahmad and Abu Dawoud]*. And cursing means the dismissal from the mercy of the exalted Allah, and if the man is

dismissed from the mercy of the exalted and lofty Allah, what will remain for him in the Hereafter?

It was said to Ayshah *(MGpwh)* that a woman wears the sandal, and she said: (The Messenger of Allah *{PPuh}* cursed the man aping woman). *[Related by Abu Dawoud].* The man aping woman: She is the woman who imitates the man's personality, as she wears his clothes and imitates him in walking and speech. Imitation of men is due to shameless and faithless. The Messenger of Allah *(PPuh)* said: (Of what the people realized of the first Prophecy speech: If you are shameless, then do whatever you wish). *[Sahihul-Jami' - Volume 1/2235].*

What are the reasons of the phenomenon of imitation by women?

1) Lack of faith and lack of fear of the exalted and lofty Allah.

The believer woman's raiment cannot be except raiment reflecting the good pleasure of Allah and her goal cannot be but to please her Lord. Therefore, the invocation of the Prophet *(PPuh)* was: (O Allah, I ask Your good pleasure and the Paradise, and I seek Your refuge from Your wrath and the Fire {Hell}). And the sin is not committed

except by a woman who lacks faith, otherwise, she cannot disobey the exalted and lofty Allah.

2) Ill-breeding

As the girl who lives in a fully disordered house and lacks the good upbringing is mostly subject to deviation, and of the deviation forms is the mutual imitation of men and women and man aping, which contradicts the nature and character of the woman.

3) Media

The various forms, kinds and types of media, whether they were visible, audible or read, induce women to imitate, and so many women are affected by the media, deviate from the mind and religion, and rebel against the guardianship of man. However, the believer woman distinguishes between the allowable and the prohibition, adopts what agrees with her religion, relinquishes what is contradictory therewith and respects the man's guardianship in her life.

4) Blind imitation

As the woman wears and acts unconsciously and without realization of what she is doing. She

imitates all those who are around her, whereas Islam develops the Moslem woman's personality, and thus, she does not fall in the phenomenon of blind imitation. Indeed, Islam gave her the wonderful personality, which is responsible for her thought, behavior, life and Hereafter; so, how she will imitate others while she is a responsible person?

5) Bad companions

The Messenger of Allah *(PPuh)* said: (The likeness of the good companion and the bad companion is as the bearer of musk and the blower of bellows, as the musk bearer either faces you, you buy from him or you smell good fragrance from him, but the blower of bellows either burns your clothes or you smell bad fragrance from him). *[Approved].* And he *(PPuh)* said: (The man embraces the religion of his friend; so, anyone of you should check who his friend is). And he *(PPuh)* said: (Do not take a friend save a believer).

A kind guidance by the Messenger of Allah *(PPuh)* to our daughters to the effect that the best companionship, and rather the true companionship, is that one of faith, which helps her to the veil, screen, obedience, shyness and belief.

6) Psychological imperfection and like of attention attraction

Certain women who have a feeling of psychological deficiency try to remedy such deficiency by imitating men.

7) Absence of jealousy by the husband or legal guardian

This is one of the strongest reasons which motivate the woman to imitate without thinking or accounting. And the man who lacks jealousy was described by the Messenger *(PPuh)* as the pimp, who does not care for whoever goes into the presence of his wife; thus, due to his lacking jealousy and death of his manhood.

As for treatment of the phenomenon of imitation, it is done by:

1) Full certainty and belief in the creation wisdom of the exalted Allah, as each one of the man and woman has his own creation, raiment and role in life. The exalted Allah said: **(And wish not for the things in which Allah has made some of you to excel others. For men there is a reward for what they have earned, and (likewise) for women there is a reward for what they have earned, and ask Allah of His Bounty. Surely, Allah is Ever All-Knower of everything).** *[Surat An-Nisa' {The Women}: 32].*

2) Upbringing on belief

   It is the upbringing based on the love of Allah, longing for meeting with Him and preparedness for the departure, which is the responsibility of parents and guardians.

   It was quoted that Abi Sa'id Al-Khudrai said: The Messenger of Allah *(PPuh)* said: (He who has three daughters, three sisters, two daughters or two sisters and he well-accompanied them and feared Allah as regards them, his reward will be the Paradise). *[At-Termithi].*

3) The good example

The mother is the example at home, as when the mother is shyly at home, that will reflect in the form of good manners, shyness and knowledge in the life of family members, both males and females.

However, he who does not have will not give; therefore, choosing the good mother is the duty of father. He *(PPuh)* said: (Be selective for your drops).

4) Adherence by the girl and woman to the lawful veil

Thus, when she attains the age of maturity, returning to the flawless human nature is the proper way; and then, the woman lives her life and performs her role, for which she was created, happily and in psychological stability. The exalted Allah said: **(Allah's *Fitrah* {i.e. Allah's Islamic Monotheism} with which He has created mankind. No change let there be in *Khalq-illah* {i.e. the religion of Allah – Islamic Monotheism}.)** *[Surat Ar-Rum {The Romans}: 30].*

(The Veil is a Screen of the Body and Soul)

I would like to whisper in your ear that the veil is the screen of body and that the characters are the screen of soul. And she who veils herself with lawful raiment has to reformulate her inside soul because the cloak, in principle, should be the secretion of a believing, pious and pure heart which fears the exalted and lofty Allah. So, I would like to give you certain advices so that the heart radiates and reflects the good characters exactly as the body shined and reflected the screen and chastity.

O my sister…

1) Keep **Your Tongue**

And never use it except in the good pleasure of Allah, such as to enjoin doing good things, forbid doing bad things, call for Allah and remember Allah. The tongue is a way to the Paradise or a way to the Fire (Hell), so, weigh your words and do your best so that your word be good, as how many words led the one who said them to the Fire (Hell),

and how many words led the one who said them to the Paradise also!

The Messenger of Allah *(PPuh)* said: (Verily, the slave utters the word without paying attention to what it implies, and he thereby slips into the Fire (Hell) to a distance which is more far than that between the east and west). *[Sahihul-Jami' - Volume 1/1678].* And in the ***hadith*** {tradition} of Ma'ath *(MGpwh)* when he asked the Messenger of Allah *(PPuh)*: And are we certainly blamed for what we utter? The Messenger of Allah *(PPuh)* said: (May your mother be bereaved of you, O Ma'ath, and what overthrows people on their faces in the Fire (Hell) other than the yields of their tongues).

The exalted and lofty Allah says that much of the speech is worthless unless it is within what Allah commanded. The exalted Allah said: **(There is no good in most of their secret talks save (in) him who orders *Sadaqah* {charity in Allah's Cause}, or *Ma'ruf* {Islamic Monotheism and all the good and righteous deeds which Allah has ordained}, or conciliation between mankind; and he who does this, seeking the good Pleasure of Allah, We shall give him a great reward).** *[Surat An-Nisa' {The Women} 114].*

Thus, O sister, refrain the tongue from the dignities of Moslems and do not deal therewith. The Messenger of Allah *(PPuh)* said: (The Moslem is that of whose tongue and hand Moslems are safe). *[Sahihul-*

Jami' - Volume 2/6709]. The Messenger of Allah *(PPuh)* said: (The Moslem is the brother of the Moslem, as he does not betray him, does not mislead him and does not fail him; and the whole Moslem is prohibited to the Moslem: His dignity, property and blood; piety is here, and he pointed out to the heart, as it is sufficient evil for the man to despise his Moslem brother). *[Sahihul-Jami' - Volume 2/6706].*

2) Learn Every Useful Thing

Learning is a praiseworthy matter and noble path, because knowledge is light, and the exalted and lofty Allah showed that he who knows is not equal with that who does not know; and the meant knowledge here is not only obtaining the certificates and attaining ranks and positions, but, it is rather the most important knowledge of (religion), realization of its rules and mastering the recitation of Qur'an, so that you knowingly can worship your Lord and so that you learn the methods of proper education embodied in the life of the Messenger of Allah *(PPuh)* and the life of his companions; all of this so that you live in happiness and achieve the good to those who are around you. The Messenger of Allah *(PPuh)* said: (Indeed, the life of the world is cursed and what it includes is cursed, with the exception of remembrance and

thinking of Allah and what is similar to that, a scholar and learner). *[Sahihul-Jami' - Volume 1/1609].*

Recite the Qur'an, make for yourself a daily section thereof, memorize whatever you can and learn listening thereto. The Messenger of Allah *(PPuh)* said: (The best of you is that who learned the Qur'an and taught it). *[Sahihul-Jami' - Volume 1/3319].*

Learning the Qur'an is the duty of every Moslem woman. The Messenger of Allah *(PPuh)* said: (It will be said to the companion (reciter) of the Qur'an when he enters the Paradise: Recite and ascend, and he recites and ascends a grade for every verse; thus, till he recites the last thing he knows). *[Sahihul-Jami' - Volume 2/8121].*

3) Beware of Telling all what You Hear

As this leads to falling in misleading and lying, which is forbidden. The Messenger of Allah *(PPuh)* said: (It is sufficient misleading for the man to tell all what he hears). *[Sahihul-Jami' - Volume 2/4482].* Thus, the Messenger of Allah *(PPuh)* described him with two qualities, i.e. misleading and sinning.

4) Increase the Remembrance of the Exalted and Lofty Allah

The exalted Allah said in description of His chosen (guided) slaves: **(Those who remember Allah**

{always, and in prayers} standing, sitting, and lying down on their sides). *[Surat Al 'Imran {The Family of Imran}: 191]*. The exalted Allah said: **(and the men and the women who remember Allah much with their hearts and tongues).** *[Surat Al-Ahzab {The Confederates}: 35]*.

And a man asks the Prophet of mercy *(PPuh)*: O Messenger of Allah: The laws of Islam have become much for me; so, tell me about something I adhere to it. The Messenger of Allah *(PPuh)* said: (Keep your tongue always moist by the remembrance of Allah). *[Sahihul-Jami' - Volume 2/7700]*.

Remembrance might be while you are alone, and it might be while you are with your family, brothers or sisters; so, let the remembrance of Allah be the best companion of you because the gatherings are valued by the remembrance of the exalted and lofty Allah.

The Messenger of Allah *(PPuh)* said: (He who sat down in a place wherein he did not remember Allah, there upon him would be a trifle from Allah, and he who lay down in a place wherein he did not remember Allah, there upon him would be a trifle from Allah). *[Sahihul-Jami' - Volume 2/6477]*.

5) O Sister, Prolong Your Contemplation and Silence

Thus, following the example of the Messenger of Allah *(PPuh)*, as Jaber bin Samra described him and

said: Yes, he used to keep silent for a long time and to laugh little, and his companions were telling poetry and some things of their affairs and laugh, while he perhaps was smiling, and he *(PPuh)* said: (He who believes in Allah and the Hereafter should say good or keep silent). *[Sahihul-Jami' - Volume 2/6501]*.

6) Do not Scoff at Others

Beware of scoffing at others for any reason whatsoever, as if the exalted and lofty Allah gave and granted you and tried others, then, you have to praise and thank Allah and not to scoff at that who was tried. The exalted Allah said: **(O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let {some} women scoff at other women, it may be that the latter are better than the former).** *[Surat Al-Hujurat {The Dwellings}: 11]*.

7) Beware of Talking much and Chatter

This is the quality of many women due to that they like much to talk, so, beware of being characterized by this quality. The exalted Allah said: **(One sitting on the right and one on the left {to note his or her actions}. * Not a word does he {or she} utter but there is a watcher by him ready {to record it}).** *[Surat Qaf: 17-18]*. So, use

the love of much talking to divert your speech into the obedience of Allah, and be aware as all people are in need for you, be of those who enjoin the Islamic Monotheism and good deeds and forbid polytheism and evil deeds, and beware of chatter in the telephone conversations, as it will be recorded in your register with the exalted Allah.

8) **Keep Your Hearing away from all what Includes the Wrath of the Exalted and Lofty Allah**

Shameless speech is plentiful nowadays due to shamelessness. It is not worthy of the believer woman, who remembers Allah much and listens to the Qur'an, to listen to such shameless speech or utter it as she keeps herself away from the speech and hearing. The exalted Allah said: **(Verily, the hearing, and the sight, and the heart, of each of those one will be questioned {by Allah}).** *[Surat Al-Isra' {The Journey by Night}: 36]*.

9) **Purify Yourself of Backbiting and Calumny Gatherings**

All of that is in obedience to the exalted and lofty Allah's commandment and in fear of His punishment. The exalted Allah said: **(neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would**

hate it (so hate backbiting). *[Surat Al-Hujurat {The Dwellings}: 12]*.

10) Do not Visit the markets much

Originally, going out to the market should be for necessity. However, going out has its good manners, so, be careful not to adorn yourself, beware of the dishonorable mingling, be careful not to uncover yourself and be careful not to perfume yourself. In the market, be dignified, serious, do not talk much with sales people and if you saw a denied deed or thing in the market, you have to deny it even in your heart. The Messenger of Allah *(PPuh)* said: (He who of you saw a denied thing, then, he has to change it by his hand, and if he could not do that, then by his tongue, and if he could not do that, then by his heart, and that is the weakest faith). Thus, the market is not an entertainment, and not a desire of buying and piling goods, but, going out to the market is a necessity, and urgent necessity.

11) Increase Your Invocation and Supplication before the Exalted and Lofty Allah

You are weak, indigent and in need for Allah, so always raise the palms of supplication to Him asking Him forgiveness, well-being and prosperity in life and the Hereafter, and you will gain good

from Him, praise Him. The Messenger of Allah *(PPuih)* said: (Verily, your Lord is Shy and Generous and if the slave raised his hands to Him, He is ashamed to return them empty). *[Sahihul-Jami' - Volume 1/2070].*

You have to begin your invocation by praising Allah, glorifying Him and praying upon the Messenger of Allah *(PPuh)*, and end it with the same as your beginning, and you have to approach Allah faithfully. The Messenger of Allah *(PPuh)* said: (Invoke Allah while you are confident of the response, and be aware that Allah does not respond to an invocation from a negligent distracted heart). *[Sahihul-Jami' - Volume 1/245]*.

You have to be careful of invoking evil or severing the bonds of kinship, and if you did not see an apparent response to your invocation, do not be grieved for that as Allah may save it for you in the Hereafter or He thereby may expiate sins from you or divert a mishap form from you, which would afflict you.

12) Always Keep Approaching to Allah

Thus, by performing the obligatory duties and then the supererogatory performances and the various voluntary things so that you gain the great reward, rise to the high ranks and be of those close to Allah who are not afraid or who do not grieve as Allah

responds to their invocation and takes their worries away and fills their hearts with peace.

The Messenger of Allah *(PPuh)* said: (The exalted Allah said: He who wrongs one of those who are close to Me, I announce war upon him, and My slave has never approached Me with something more beloved to Me than the duty I imposed on him, and My slave is still approaching Me by performing the supererogatory performances until I love him, and if I loved him, I would be his hearing by which he hears, his sight by which he sees, his hand by which he strikes and his leg by which he walks, and if he asked Me, I would certainly give him, and if he asked My refuge, I would certainly protect him). *[Sahihul-Jami' - Volume 1/1782].*

13) Love the Believer Women and Gathering with them

And tell her about your loving her because she is a Moslem woman, who adheres to her religion, responds to her Lord's commandment and feels proud of her faith. The Messenger of Allah *(PPuh)* said: (The exalted and lofty Allah said that those, who love each other in My loftiness, shall have platforms of light, and the Prophets and martyrs envy them). *[Sahihul-Jami' - Volume 2/4312].*

The Messenger of Allah *(PPuh)* said: (The exalted Allah said: My love is due to those who love each other when I shade them in the shelter of the Throne on the Day of Resurrection, i.e. on the day when there would be no shelter except My shelter). *[Sahihul-Jami' - Volume 2/4320].*

14) The Time is Your Provisions, so, Seize it

She who organizes her time will be able to perform her works and arrange her affairs, and time quickly elapses and ends; so, make, for yourself, a daily and weekly organized program, so that you will not regret for the lost time and loss of lifetime.

15) Be Proud of Your Faith and Adherence

Beware of being ashamed of your religion or veil, as the exalted and lofty Lord of *Al-'Alamin* {mankind, jinn and all that exists} says to you: **(So do not become weak {against your enemy}, nor be sad, and you will be superior {in victory} if you are indeed {true} believers).** *[Surat Al 'Imran {The Family of Imran}: 139].*

16) Be Characterized with the Smile and Beware of Anger and Quick Irritation

The smile grants a beautiful glamour to the personality of Moslem woman, and Islam even made the reward of alms for it. The Messenger of Allah *(PPuh)* said: (Your smiling in the face of your brother is alms for you). *[Sahihul-Jami' - Volume 1/2908].* Hence, the smile gives the Moslem woman a kind personality, but, the irritation and anger distort the personality and it becomes hateful for those who are around her, and the Messenger of Allah *(PPuh)* advised a man many times by saying to him: (Do not get angry). *[Sahihul-Jami' - Volume 2/7373].*

(The Veil is Worship)

Of the thoughts which I had is that the veil is not an imitation of the raiment of mothers and grandmothers, but, it is rather worship to Allah, and the Moslem woman quickly responds to her Lord's commandments. In addition, the Qur'an warns the women who contradict its commandments and shows the attitude of the Moslem woman towards the Qur'an, and lastly the veil and shyness. I would like to take up all these thoughts, one by one, so that the result might be a worship of Allah, prompt adherence and a veil accompanied by an Islamic shyness.

The Moslem woman, who drinks from the pure spring of Islam, does not adhere to the lawful veil by way of imitation and habit which the mothers and grandmothers followed and she inherited it from them; thus, without a support of knowledge, logical evidence or guidance by a luminous Book, but, she rather adheres thereto with her heart peacefully believing that it is a commandment from the exalted and lofty Allah and her soul brimful with contentment that it is the religion of Allah, Who sent it down to maintain the Moslem woman, distinguish her personality and keep her away from the dangers of temptation and vice; so, she accepts it with a satisfied soul, peaceable heart and firm contentedness exactly as the women of emigrants and *Al-Madinan* followers accepted it.

Ayshah *(MGpwh)* says: (Certainly, the women of *Quraish* has a merit, but, by Allah, I have never seen who is better than the women of *Al-Madinan* followers, who are more believing of the Book of Allah or more believing in the revelation, as Surat An-Nur {The Light} was sent down, **(and to draw their veils all over *Juyubihinna* {i.e. their bodies, faces, necks and bosoms})** and their men returned to them and recited what Allah has sent down to them therein. The man was reciting to his wife, his daughter, his sister and every relative woman, and everyone of them went to her loose garment and wrapped herself therewith; thus, in approval and belief in what Allah has sent down in His Book, and they became, next morning, behind the Messenger of Allah *(PPuh)* as wrapped as if the crows were on their heads".

May Allah have mercy upon the women of emigrants and *Al-Madinan* followers; as how strong their belief was, how true their Islam was and how beautiful their submission was! Every woman who truly believes in Allah and His Messenger certainly follows those superior women, adheres to the distinguished Islamic dress, and does not pay attention to the aspects of nakedness, uncovering and displaying around her. With such attentive chaste girls the houses of Moslems will be populated, the generations will be brought up on the basis of virtue and the society will be full of the working and building men.

Verily, the women's turning away from the veil and screen is definitely turning away from the Law of Allah and separation from the one religion of Allah, Who sent it down for the whole humanity throughout the time.

The wordings of Qur'an and *Sunna* reach the ears of Moslem women, warn those who deviate from the commandment of Allah and threaten them with trial in the life of the world and with painful torment in the Hereafter. The exalted Allah said: **(And let those who oppose the Messenger's {Muhammad *(PPuh)*} commandment {i.e. his *Sunnah* - legal ways, orders, acts of worship, statements} {among the sects} beware, lest some *Fitnah* {disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant} should befall them or a painful torment be inflicted on them.)** *[Surat An-Nur {The Light}: 63]*. The believer woman stands as fully submissive and surrendered before the commandments of her Lord, as if Allah ordained some matter or a judgment, the woman has not but to immediately respond. The exalted Allah said: **(It is not for a believer, man or woman, when Allah and His Messenger *{PPuh}* have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger *{PPuh}*, he has indeed strayed into a plain error.)** *[Surat Al-Ahzab {The Confederates}: 36]*.

Hence, O my sister in Islam, you have not but to obey, as the decree, first and last, is Allah's, but the result of disobedience is the plain error.

Indeed, and on the pretext that they are veiled, we see certain veiled women who, if adhered to the veil, dare to talk to men and dare to deal with others outside their houses. In principle, the veil, which is the raiment of piety, should add to the Moslem woman's shyness and chastity, because it is a raiment of piety, and if the woman was pious, she will be shy in her dealing with men, and intuitively, the veil and screen should be coupled with shyness, as the Messenger was the ideal in shyness: "The Messenger of Allah *(PPuh)* was more shy than the virgin in her drape (room), and if he saw something which he disliked, we knew that on his face." *[Approved]*.

He *(PPuh)* said: (Shyness is a part of faith) *[Approved]*. Therefore, the true pious Moslem woman is shy, well-mannered, sensitive and does not say or do anything which injures the people and violates their dignities. Thus, shyness is a deep-rooted character in her nature and prevents her from committing every lawful violation and keeps her away from every deviation in her dealing with people; thus, not because of being shy and ashamed of the people, but, because of her bashfulness of the exalted Allah and in order not to confuse her belief with injustice, and thus, she will gain security on the Day of Resurrection, **(for them{only} there is security)** *[Surat Al-An'am {The Cattle}: 82]*.

(The Veil and Cleanliness)

Certain veiled women take the veil as a means of negligence of the cleanliness of her body, her hair and even her clothes on the pretext that the veil screens her and there is no need for taking care of herself because she covers her hair and screens her body. I often hear that so and so, who is veiled, should clean herself due to the sweat smell emanating from her or due to what seems to be as negligence from her, whether in the gathering of knowledge or in the prayer and even in the visits, and I would like to address my speech to every woman whose case is like this and say:

The Veil is Cleanliness:

The Moslem woman who comprehends the guidance of her religion strives for the cleanliness of her body and clothes, as she bathes continuously and strives for the cleanliness of her clothes; thus, in response to the guidance of the Prophet *(PPuh)*: (He who, of men and women, attends the Friday prayer should take a bath.) *[Ibn Khuzaimah and Ibn Hibban]*. And he *(PPuh)* said: (It is the duty of every Moslem to take a bath once every seven days, whereby he washes his head and body.) *[Approved]*. It is narrated that Jaber *(MGpwh)* said: The Messenger of

Allah *(PPuh)* came to visit us and he saw a man with dirty clothes and said: (Does not this man find what he cleans his garment therewith?) *[Imam Ahmad, Abu Dawoud and An-Nisa'i]*. It is a denial by the Messenger of Allah *(PPuh)* of the Moslem's going out of his house with dirty clothes as long as he is capable of washing and cleaning them. This shows that the Moslem should always be of clean clothes and good appearance.

This guidance is more adequate for the woman because she is the one who knows cleanliness more and she is the source of joy, delight and peace in the house, and the woman's feeling of cleanliness reflects on her house, husband and children; thus, they all will, by virtue of her care and cleanliness, be clean and neat, and the good fragrances diffuse from their bodies.

This superior Prophetical guidance of incitement to cleanliness and bathing came fifteen centuries ago when bathrooms were not known. Hence, Islam is anticipatory to cleanliness and calling therefor. Also, the Moslem woman should care for her mouth, as harmful odor should not be smelled from her, and she cleans her teeth, after every meal, with the *siwak* (toothbrush) and brush and maintains her teeth and health.

It was quoted that 'Urwah *(MGpwh)* said: "We heard the teeth cleaning of Ayshah, the mother of believers, in the chamber" *[Muslim]*. And in another narrative, "Verily, we hear teeth brushing as she cleans them" *[Muslim]*.

Ayshah *(MGpwh)* narrates: That the Messenger of Allah *(PPuh)* never slept, during night or day, and woke up without cleaning his teeth with the brush before performing the ritual ablution" *[Ahmad and Abu Dawoud]*. Islam's care for the cleanliness of mouth reaches an extent which makes the Messenger of Allah *(PPuh)* say: (Had it not been burdensome for my nation, I would have commanded them to brush their teeth at every prayer.) *[Muslim]*. The first thing which the Prophet *(PPuh)* used to start with, when he enters the house, was "brushing his teeth".

The cleanliness is a requirement of the personality of the gentle, intimate and veiled Moslem woman, who gives the impression of feminine intimacy, neatness and beauty, and it is of the core of Islam and its authentic manners. The Messenger *(PPuh)* warned of the harmful odors and said: (He who eats onion, garlic and leek should not come to our mosque, as the angels are harmed of what harms mankind.) *[Muslim]*. Thus, the angels are harmed of these odors and people are harmed of the odors of onion and garlic. However, the odors of clothes, dirty socks, unclean bodies and mouths are more harmful to the person than the odor of onion and garlic. Therefore, it is more adequate for any woman, whose body, mouth and clothes are not clean, not to come to the mosque. In addition, the Moslem woman takes care of her hair, as she combs, improves, beautifies and cleans it.

The Messenger of Allah *(PPuh)* said: (He who has hair should comb it.) *[Abu Dawoud]*. It was quoted that 'Ata' bin Yasar said: (The Messenger of Allah *{PPuh}* was in

the mosque and a man, whose head hair and beard were not neat, and the Messenger pointed out to him with his hand as if he was instructing him to put his hair and beard in order, and he did that and then returned. Then, the Prophet *(PPuh)* said: (Is not this better than anyone of you who comes with his head hair not neat as if he is Satan?). This is an evidence that Islam takes care of the good looking and beautiful shape, and denies vulgarity and bad looking. This is in the case of man, then, what his *(PPuh)* guidance would be for the women, who are the object of adornment, brilliancy and beauty. The beauty of hair is one of the most important factors of her beauty, and combing and improving it is one of the most prominent factors of her attractiveness, which should take place in the presence of the husband and unmarriageable persons only.

The attentive Moslem woman is interested in her raiment and look, as she should be of pretty shape and neat look, thus, without displaying or exaggeration. The scholars said the following hereunder in commentary of the verse: **(Say {O Muhammad *(PPuh)*}: "Who has forbidden the adornment with clothes given by Allah, which He has produced for His slaves, and *At-Taiyyibat* {all kinds of *Halal* (lawful) things} of food?")** *[Surat Al-A'raf {The Heights (or The Wall with Elevations)}: 32]*.

Makhoul narrated in quotation from Ayshah *(MGpwh)* that she said: A group of the Messenger's *(PPuh)* companions were waiting for him at the door, and there was a pot with water therein, and he kept gazing at the water and making up his beard and hair, and then, he went out to them. Ayshah said: I said to him: And you, O Messenger of Allah, do that! He said: (Yes, if the man went out to meet his brothers, he should prepare himself, as Allah is handsome and likes beauty).

If this is the case of the man, it is more adequate for the woman. However, certain Moslem women, on the pretext of asceticism and humility, reach the extent of contemptible negligence as regards raiment and cleanliness. The Messenger of Allah says: (Verily, Allah likes to see the trace of His grace on His slave). The Messenger of Allah *(PPuh)* used, upon arrival of the delegation, to put on his best clothes, and he commanded his prominent companions to do that, as one of the companions says: Indeed, I saw the Messenger of Allah *(PPuh)*, on the day when the delegation of *Kindah* arrived, wearing a Yemeni garment; also, Abi Bakr and Omar *(MGpwbt)* were wearing a similar garment.

It was quoted that Omar *(MGpwh)* said: I saw the Messenger of Allah *(PPuh)* when he asked for new garment, and he put it on and when the garment was on his front neck, he said: (Praised be Allah Who clothed me with what I cover my private parts and

adorn myself therewith in my life). And he *(PPuh)* said: (Verily, Allah is handsome and likes beauty.) *[Muslim]*. And he *(PPuh)* said: (The nature is five: the circumcision, shaving the pubes, pulling out the armpit hair, clipping the nails and cutting the moustache).

Although of that taking care of the beauty of human nature, which this religion urged everyone of refined nature and sound taste to love it, the call for cleanliness and neatness should be done without exaggeration in the adornment or prodigality in the property.

Finally, my veiled sister is supposed to take care of her cleanliness because that is of her religion; as cleanliness is of faith and the cleanliness of interior and exterior is an essential matter in our religion.

(My Moslem Trader Brother)

The Islamic society is a whole integral body, exactly as the one body, which, if an organ thereof complained, the whole body will respond thereto by sleeplessness and fever. Thus, when the sin propagates, it will be the responsibility of every capable person, who participates in that and is able to change it.

We have talked lengthily with the daughters and sisters in order to help them for obedience through the conviction of faith and mental persuasion. We also talked to the guardian, i.e. the husband, brother and father, and awakened his spirit of responsibility before Allah, so that he reconsiders the whole thing and assumes his required role, for which he will be questioned tomorrow on the Day of Resurrection.

Now, my speech is addressed to the traders, who deal with women's clothes. A veiled woman tells me: I wanted to buy a skirt in order to wear it at home in the presence of unmarriageable persons. I went into a shop and asked him to show me my requirement, but, he gave me a one-span long skirt. She said: I looked at him and said: O my sister's son, do not you see that it is not suitable for me even if I wanted to wear it at home? He said: I am sorry, but, we do not have other than this. She said: I went out and said: There is no

power and no strength save in Allah! How the property blinded the insight of these traders while, in principle, it is supposed for anyone of them, who believes in Allah and the Hereafter, not to put such clothes in his shop because he will be questioned and accounted as sinful for every woman who buys and wears of his goods.

I thought for a long time and said to her: I also know a trader, who does not sell except clothes of screen and chastity in addition, of course, to the cloaks and rather womanly clothes to be worn in the presence of unmarriageable persons and women. This is an honest trader, who fears the exalted and lofty Allah and prepares for his meeting with Allah, and Allah promised him that he will be gathered with the Prophets, righteous ones and martyrs; thus, because he is truthful.

As for the first one, he does not make any preparation for his meeting with Allah, but, he takes into his account the worldly profit and neglects the future gain.

In the presence of these patterns of traders, I would like to address the Moslem traders: Are not they of our relatives, sons and religion? Do not we fear for them from the meeting of a great Day? Do not they have a great role in screening the Moslem women and girls? Hence, they are worthy of that we address this call to them, so that, if they were inattentive, they take care,

come back to their Lord, fear Him and be a motive of the screen and chastity of our girls and women.

It is a call to the traders of transparent, tight and short clothes, which contradict the method and Law of Allah, Islam and screen.

My trader brother…

O my brother, whose shop is full of clothes, which do not screen and do not achieve the function thereof as regards screening and temptation.

O my brother…

Come on and listen, together with me, to the saying of the exalted and lofty Allah: **(Help you one another in *Al-Birr* and *At-Taqwa* {virtue, righteousness and piety}; but do not help one another in sin and transgression.)** *[Surat Al-Ma'idah {The Table Spread With Food}: 2]*. Ask yourself: Are these clothes a motive of screen and chastity in the society, or they are temptation and prohibition? If they are tempting, prohibited and uncovering the private parts, then, you are contradicting this verse and helping in the sin, disobedience and transgression. Then, do you like to come on the Day of Resurrection as bearing the burdens of women and girls, who bought from you?

My trader brother…

Did the lawful allowable trade, i.e. the lawful clothes, finish and you have nothing but the prohibited ones?

The Satan trader answers: This is the market seller and I want to sell.

I say to his Satan: In the first place, the market display plays a role in determining the tastes of women in the society, as when the woman does not find except the screening raiment, where from she will obtain the tempting clothes? In the second place, the Messenger of Allah *(PPuh)* said: (Whoever abandons something for the cause of Allah, Allah will compensate him with better than it). So, if you refrained from trading with the prohibited clothes, Allah will open for you doors of allowable things, because He, praise and glorification be to Him, knows the intentions and hearts and rewards for them.

My trader brother…

Did not you ask yourself about why others deal with allowable things while you deal with the prohibited things? Why others deal with what benefits the people and helps them to be righteous, while you deal with what harms and corrupts them? Do not you like to be a useful individual and reformist man in your society?

My trader brother…

Why do you accept for yourself to be a partner and helper of the Satan and those who mischief on the earth by selling these disgraceful clothes to the

Moslem women, the matter which is one of the greatest reasons of spreading the adultery and corruption in the society? Indeed, Allah severely threatened them who do that. The exalted Allah said: **(Verily, those who like that {the crime of} illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter.)** *[Surat An-Nur {The Light}. 19]*.

My trader brother…

By this work of yours, you will lead yourself to the anger and wrath of Allah, so, do you scorn yourself? Did you forget the punishment of Allah? Did you forget the death, grave, path and Hell-fire?

My brother…

Do not allow the property make you forget all the above and make you forget your Lord, religion and destiny, as you, by Allah, is weaker than bearing the torment of Allah, so, do not disobey Him for long.

My trader brother…

I call and invite you to be a partner in the reward by selling the lawful and screening clothes so that Allah blesses your provisions. And He promised that, if you

feared Him and were pious, He will provide you from sources, which you never could imagine. The exalted Allah said: **(And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out {from every difficulty}. * And He will provide him from {sources} he never could imagine.)** *[Surat At-Talaq {The Divorce}: 2-3]*.

I invoke Allah to provide you with the allowable and plentiful provisions in this world and that you will be delivered on the Day of Resurrection. So, come on and let us, hand in hand, propagate the screen and chastity among our girls and women in our society.

And O you who propagate the chastity and virtue, May Allah bless you for the Moslem women.

(Say {O Muhammad *(PPuh)*}: "{But} the Things that my Lord has Indeed Forbidden are Al-Fawahish {great evil sins and every kind of Unlawful sexual intercourse)

Islam allowed the good and lawful things and prohibited the evil and unlawful things and adultery. This is the Law of the Lord of *Al-'Alamin* {mankind, jinn and all that exists}. Hence, every allowed thing is good and every adultery and evil thing is prohibited. The exalted Allah said: **(Say {O Muhammad *{PPuh}*: "Who has forbidden the adornment with clothes given by Allah, which He has produced for His slaves, and *At-Taiyyibat* {all kinds of *Halal* (lawful) things} of food?" Say: "They are, in the life of this world, for those who believe, {and} exclusively for them {believers} on the Day of Resurrection {the disbelievers will not share them}." Thus We explain the *Ayat* {Islamic laws} in detail for a people who have knowledge. * Say {O Muhammad *(PPuh)*}: "{But} the things that my Lord has indeed forbidden are *Al-Fawahish* {great evil sins and every kind of unlawful sexual intercourse} whether committed openly or**

secretly, sins {of all kinds}, unrighteous oppression, joining partners {in worship} with Allah for which He has given no authority, and saying things about Allah of which you have no knowledge.") *[Surat Al-A'raf {The Heights (or The Wall with Elevations)}: 32-33]*.

From the basis of allowing and prohibiting in Islam comes the dutiful obedience to Allah and the Messenger, and when any difference arises among mankind, it must be referred to Allah and the Messenger and not to their desires and lusts. The exalted Allah said: **(O you who believe! Obey Allah and obey the Messenger {Muhammad *(PPuh)*}, and those of you {Muslims} who are in authority. And if you differ in anything amongst yourselves, refer it to Allah and His Messenger *{PPuh}*.)** *[Surat An-Nisa' {The Women}: 59]*.

Of the reasons which prevent you from veiling is following the lust. The exalted Allah said: **(But if they answer you not {i.e. do not bring the Book nor believe in your doctrine of Islamic Monotheism}, then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allah?)** *[Surat Al-Qasas {The Narration}: 50]*.

Hence, after all these verses, *ahadith* (traditions) and talk, every believer woman should hasten to obey her Lord and wear her cloak, and if she did not respond, this would be an evidence that she follows the desire,

and the verse judged that he who follows the desire will stray. Also, among the reasons which prevent you from the veil is the negligence of the remembrance of the exalted and lofty Allah. The exalted Allah said: **(And whosoever turns away blindly from the remembrance of the Most Gracious {Allah} {i.e. this Qur'an and worship of Allah}, We appoint for him *Shaitan* {Satan - devil} to be a *Qarin* {a companion} to him.)** *[Surat Az-Zukhruf {The Gold Adornments}: 36)*. And the exalted Allah said: **(And if they turn away, then know that Allah's Will is to punish them for some sins of theirs.)** *[Surat Al-Ma'idah {The Table Spread With Food}: 49]*. So, beware of that your remoteness from the veil would be your heart's cover of your sins and evil deeds, and thus, it will neither be effected by nor respond to the commandments of the exalted and lofty Allah.

And of the reasons of not responding to the commandment of Allah as regards the veil is following the desires of those who have no knowledge, i.e. following the lusts and opinions of people. The exalted Allah said: **(Then We have put you {O Muhammad** *(PPuh)*} **on a {plain} way of {Our} commandment [like the one which We commanded Our Messengers before you {i.e. legal ways and laws of the Islamic Monotheism}]. So follow you that {Islamic Monotheism and its laws}, and follow not the desires of those who know not. * Verily, they**

can avail you nothing against Allah {if He wants to punish you}. Verily, the *Zalimun* {polytheists, wrong-doers} are *Auliya'* {protectors, helpers} of one another, but Allah is the *Wali* {Helper, Protector} of the *Muttaqun* {the pious}.) *[Surat Al-Jathiyah {The Kneeling}: 18-19]*.

And how nice the following poet's saying is!

Avoid insisting on your view, as the opinion is suspicion

You have to follow the traces of the Prophet Muhammad

As he who insists on his views will be blind from guidance

and he who follows the traces will be guided and praised

My beloved daughter…

These are the reasons which prevent you from responding to the veil and screen; then, what is the remedy?

It is true that the family, mother, father and guardian will be accounted for you, and it is true that we urged the traders to fear Allah in their selling the clothes implying the wrath of the exalted and lofty Allah, but, it is a fact that the veil, especially you have become now mature, grown up and major, is your responsibility before Allah, and on the Day of

Resurrection you will be responsible for every negligence and for every sin.

You are responsible before Allah for neglecting and not implementing His commandments. You are responsible for every piaster you spend on raiment which does not please your Lord. You are responsible for every prohibited gaze at you, which you were the reason thereof. And you are responsible for every step of yours while you are causing the wrath of Allah. The Messenger of Allah *(PPuh)* said: (If the woman went out of her house, Satan would see her till she returns). You are responsible for every soft word you addressed to a man who is stranger from you. You are responsible for all this. Then, what will you say to your Lord upon questioning and accounting?

A question which is worthy of that you stop lengthily at, and in order to help you for the answer, I would say to you:

Do you know that you will go on a travel without return?

Did you make your preparations and are you ready for your travel?

Did you take the good deeds from this transient life to be your companion in your loneliness in the grave?

How long you will live?

Do not you know that every beginning has an end? And that the end would be either Paradise or Fire (Hell)?

Did you imagine the angels coming down from the heaven to make you die while you are unaware and inattentive?

Did you imagine that day and the last hour of your life, the time of your separation from the family and children… separation from the dear ones and friends… it is the death with its agonies, severe death struggle and torments… it is the death. After your spirit is separated from your body, you will be taken to the dead bathing place where you will be bathed, shrouded and then taken to the mosque to be prayed on you, and thereafter you will be carried on the shoulders of men… where to? To your house and dwelling… to what you have given in this life of the world… where to? To the grave… to the first one of the houses of the Hereafter, to the grave, whether it would be one of the Paradise gardens or one of the Fire (Hell) holes.

Do you know the grave?

Did you imagine the grave? Its darkness.. its loneliness.. its narrowness.. its containment… the questioning by the two angels.

Did you imagine the first night in the grave.. then, how about you if you, alone, were put in your grave, and the family and children abandoned you, everything in this world, with the exception of your deed, left you?

Did you imagine the Day of Resurrection, the day when men are resurrected to the Lord of *Al-Alamin* (mankind, jinn and all that exists)? It is, by Allah, a great day; a day, from the fright of which the newborn becomes grey-haired.

Do you know how long it is? Its measure is fifty thousand years.

Did you imagine the flying books and the erection of the path above the Hell, coming down of the angels when they surround the gathering people and setting up the scales of accounting, and either reward or punishment?

Did you prepare yourself for standing before the Almighty Allah of the heavens and earth to question and reward or punish you for your deeds; if good, then it will be good and if evil, then it will be evil, and your Lord will talk to you without a translator between you and Him.

O my sister…

Return to Allah… as your returning unto Him is one of the loftiest and most beloved worships by Him. The exalted Allah said: **(Truly, Allah loves those who turn to Him in repentance and loves those who purify themselves {by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers}).** [*Surat Al-Baqarah {The Cow}: 222]*. And he *(PPuh)* said: (Allah is happier, by the repentance of his

slave, when he turns to Him in repentance, than one of you, who was on his she-camel in an open land, and his camel got away from him with his food and drink thereupon her, thus, till he despaired of her, and he came to a tree and lay down in its shadow while he was desperate thereof, and while he was in this situation, suddenly, she stood beside him, and he held its halter and then said, because of his being very happy: O Allah, You are my slave and I am Your Lord, i.e. he was mistaken because of his being very happy). *[Related by Muslim]*.

Verily, the way to Allah is open and His hands are flat outstretched for every repentant however much his sin is… and no matter how much his imperfection is.. He *(PPuh)* said: (Truly, Allah outstretches His hand in the night for the day offender to repent, and He outstretches His hand in the day for the night offender to repent, thus, until the sun rises from sunset). *[Related by Muslim]*.

Finally, O my beloved daughter and beloved sister! Respond to the commandment of Allah and to the Messenger so that you live anew and live the happiness of the life of this world and the happiness of the Hereafter. The exalted Allah said: **(O you who believe! Answer Allah {by obeying Him} and {His} Messenger when he** ***{PPuh}*** **calls you to that which will give you life.)** *[Surat Al-Anfal {The Spoils of War}: 24]*. Truly, the obedience to Allah and to the Messenger is a new life and it is a happy life; therefore, your slogan should, from now onwards, be (My veil is my life).

(The Veil is a Way to Chastity)

After this long trip with the veil, screen, shyness and actual stories, we concluded that the woman in Islam is a maintained pearl and concealed jewel; as in her father's house, she is a daughter filling it with light, piety and guidance, and in her husband's house, she is his wife who guards him as regards herself, his property, dignity, and a mother who implants shyness and chastity in the souls of her children.

Virtues of Chastity:

1) **Chastity is of the path of success**

   The exalted Allah said: **(Successful indeed are the believers. * Those who offer their *Salat* {prayers} with all solemnity and full submissiveness. * And those who turn away from *Al-Laghw* {dirty, false, evil vain talk, falsehood, and all that Allah has forbidden}. * And those who pay the *Zakat*. * And those who guard their chastity {i.e. private parts, from illegal sexual acts} * Except from their wives or {the slaves} that their right hands possess, - for then, they are free from blame; * But whoever seeks**

beyond that, then those are the transgressors;) *[Surat Al-Mu'minun {The Believers}: 1-7]*.

Ibn Kathir said as regards the commentary of the verse **(And those who guard their chastity {i.e. private parts, from illegal sexual acts}....):** They do not commit what Allah prohibited from them of adultery and pederasty, and thus, He maintained their chastity from the prohibition. (The meaning applies to both men and women).

2) Chastity is the righteousness

The exalted Allah said: **(Therefore the righteous women are devoutly obedient {to Allah and to their husbands}, and guard in the husband's absence what Allah orders them to guard {e.g. their chastity, their husband's property}.)** *[Surat An-Nisa' {The Women}: 34]*.

Ibn Kathir said: The righteous women are obedient.

Ibn Abbas said: The righteous women are obedient to their husbands, and guard, in the absence of their husbands, what Allah commands them to guard.

As-Suddi and others: She guards her husband, during his absence, in herself {i.e. her chastity} and his property.

In what Allah orders them to guard: The guarded one is that who Allah guards.

3) **Chastity is the way to forgiveness and great reward**

The exalted Allah said: **(Verily, the Muslims {those who submit to Allah in Islam} men and women, the believers men and women {who believe in Islamic Monotheism}, the men and the women who are obedient {to Allah}, the men and the women who are truthful {in their speech and deeds}, the men and the women who are patient {in performing all the duties which Allah has ordered and in abstaining from all that Allah has forbidden}, the men and the women who are humble {before their Lord - Allah}, the men and the women who give *Sadaqat* {i.e. *Zakat*, and alms}, the men and the women who observe *Saum* {fast} {the obligatory fasting during the month of Ramadan, and the optional *Nawafil* fasting}, the men and the women who guard their chastity {from illegal sexual acts} and the men and the women who remember Allah much with their hearts and tongues - Allah has prepared for them forgiveness and a great reward {i.e. Paradise}.)** *[Surat Al-Ahzab {The Confederates}: 35]*. Thus, Allah has prepared forgiveness and a

great reward for the men and women, who guard their chastity.

4) **Chastity is a response to the call of the Most Gracious**

The exalted Allah said: **(And tell the believing women to lower their gaze {from looking at forbidden things}, and protect their private parts {from illegal sexual acts} and not to show off their adornment except only that which is apparent {like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.}, and to draw their veils all over *Juyubihinna* {i.e. their bodies, faces, necks and bosoms} and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their {Muslim} women {i.e. their sisters in Islam}, or the {female} slaves whom their right hands possess, or old male servants who lack vigor, or small children who have no sense of feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allah to forgive you all, O believers, that you may be successful.)** *[Surat An-Nur {The Light}: 31].*

Ayshah *(MGpwh)* said: "May Allah have mercy upon the first emigrant women who, when Allah sent down **(and to draw their veils all over *Juyubihinna* {i.e. their bodies, faces, necks and bosoms)** they tore their loose garments and veiled themselves therewith".

5) **Chastity is the key to relief**

The exalted Allah said: **(And let those who find not the financial means for marriage keep themselves chaste, until Allah enriches them of His Bounty.)** *[Surat An-Nur {The Light}: 33]*.

'Ikrimah said: The man sees the woman as if he desires, so, if he has a wife, then, let him go to her to fulfill his desire therewith.

6) **By chastity Maryam (Mary) was perfected**

The exalted Allah said: **(And Maryam {Mary}, the daughter of 'Imran who guarded her chastity. And We breathed into {the sleeve of her shirt or her garment} through Our *Ruh* [i.e. Jibril {Gabriel}], and she testified to the truth of the Words of her Lord [i.e. believed in the Words of Allah: "Be!" - and he was; that is 'Isa {Jesus}, son of Maryam {Mary} as a Messenger of Allah], and {also believed in} His Scriptures, and she was of the *Qanitun* {i.e. obedient to Allah}.)** *[Surat At-Tahrim*

{The Prohibition}: 12]. She guarded her chastity and thus, she was of the best women of *Al-Alamin* (mankind, jinn and all that exists).

7) **Chastity is contradictory to the way of the perishing ones**

The exalted Allah said: **(Allah wishes to make clear {what is lawful and what is unlawful} to you, and to show you the ways of those before you, and accept your repentance, and Allah is All-Knower, All-Wise.)** *[Surat An-Nisa' {The Women}: 26].*

And the exalted Allah said: **(Allah wishes to accept your repentance, but those who follow their lusts, wish that you {believers} should deviate tremendously away {from the Right Path}. * Allah wishes to lighten {the burden} for you; and man was created weak {cannot be patient to leave sexual intercourse with woman}.)** *[Surat An-Nisa' {The Women}: 27-28].*

Ibn Kathir said: The exalted Allah tells that He wishes to show you, O believers, what He made as lawful for you and what is unlawful for you in this *surah* and other *suras*. **(and to show you the ways of those before you)** *[Surat An-Nisa' {The Women}: 26]*, i.e. their commendable ways and following the Law of Allah, which Allah likes and is pleased therewith, **(and accept your repentance)** from sin and unlawful things.

8) Chastity **is the key to Paradise**

The Messenger of Allah *(PPuh)* said: (If the woman performed her five prayers, fasted her month of Ramadan, guarded her chastity and obeyed her husband, it will be said to her: Enter from anyone you wish of the Paradise gates). *[Ibn Hibban, and revised by Al-Albani]*.

The Messenger of Allah *(PPuh)* said: (Guarantee to me something of yourselves and I will guarantee for you the Paradise; tell the truth when you talk, fulfill when you promise, honor when you are entrusted, guard your chastity, lower down your gaze and hold back your hands). *[Ahmad, Ibn Hibban, and revised by Al-Albani]*.

9) Chastity **is a crown**

Ibn Al-Qayyim said: The people, both anciently and at present, are still pride upon chastity. Also, Ibrahim bin Abi Bakr bin 'Ayyash talks about his son upon death and his father wipes and says: What is this trial of yours, as your father has never committed adultery?

<u>From the above, we see that there are obstacles in the way of chastity, including:</u>

1) The pretense of fashion and dresses.
2) Escape of the satellite channels from the moral restrictions.
3) The internet and global openness.
4) The shocking magazines which do not display except women, naked bodies and prohibited relations in the form as they are the principle in the societies.
5) The seclusion and mingling in all fields on the pretext of study and work.
6) The bad friends and their strong influence.
7) Delay of marriage due to excessive costs and mingling.
8) Carelessness in dealing with the strange men.
9) Freeing the sight (all incidents basically result from gazing and most of the fire comes from what is deemed as small evil).
10) Shameless jokes and unchaste words on the mobile telephones; and this is a call for killing the shyness.
11) The heart's fullness of love of singing, as all the media is transmitting singing throughout the day and night, which induces the release from the restrictions of morals and chastity.

12) Reading the open literature and the evil poetry.

13) Surrender to the Satan tricks or inattention due to ignorance and remoteness from the religious knowledge.

14) Following the lust, as the whole world around us invites for satisfying the lusts.

15) Prolonged hope and love of the life of the world.

16) Excessive luxury.

17) Carelessness of the guardian, i.e. the husband, father and brother. And this is of the worst reasons that the men give up their basic role in life, as their role became that they should achieve the material luxury only; but, as for the responsibility of bringing up, taking care of faith, guidance and application of the guardianship authority, they voluntarily gave them up, the matter which spoiled their houses and women.

The Conclusion

A long trip which resulted in that the screen and cloak are nature, chastity, cleanliness, faith, approach of the exalted and lofty Allah and remoteness from adultery, devils and lust; and everything around us ascertains to us that the journey and columns of the repentant women and those women who come back to the exalted and lofty Allah will never cease, which is an evidence that He is the Truth, but they come back to Him after a journey of life.

Light was shed upon the deviation of certain veiled women, as regards their veil, as they try to combine the life of the world and the religion in the issue of veil, and thus, we see the so-called the seasonal veil, the veil of satellite channels or the fashionable veil (makeup and perfume), whereas the obedience should, in principle, be purely for the cause of Allah and exactly as Allah made as lawful; thus, without increase of decrease.

Finally, there must have been a call to manhood, which was given the right of guardianship in the family by Allah, not to resign at all from its role due to the serious responsibility before Allah, both in life and the Hereafter.

And a call to our traders in order for them to help our girls to wear the veil; a call to them to provide the

cloak with its lawful conditions and that it should be within everybody's means.

How happy I would be when I hear that an Islamic school dedicates a day for the veil whereon they cooperate with the believer Moslem traders in an open day aimed at the benefit of every woman who is interested in screening. This way, Moslems cooperate among themselves for the obedience of Allah by all methods; thus, in implementation of the exalted and lofty Allah's commandment. The exalted Allah said: **(Help you one another in *Al-Birr* and *At-Taqwa* {virtue, righteousness and piety}.)** *[Surat Al-Ma'idah {The Table Spread With Food}: 2].*

Here I have addressed my speech to your mind, soul and heart, and put before you the precedent patterns so that they be as a guiding minaret for you, and I gave you the evidences from the Qur'an and *Sunna*. This is one of the types of cooperation with you for the obedience of Allah; so, what you will do??

This is a question the answer of which remains with you and about which you will be questioned on the Day of Resurrection.

Hoping to see you in the vastness of the exalted and lofty Allah.

Khawla 'Abdeen

References

1) The Qur'an

2) The Indexed Dictionary of the Qur'an Words.

3) Minor Sahihul-Jami' (Volume 1 – Volume 2)

4) Sahih Al-Bukhari

5) Sahih Muslim

6) The Indexed Dictionary of the *Hadith* (Tradition) Words

7) The Elaborate in the Rules of Woman and Moslem House – Dr. Abdul Karim Zaidan.

8) The Moslem Woman's Personality – Dr. Muhammad Ali Al-Hashimi.

9) The Woman's Rights in Islam – Dr. Jamila Ar-Rifa'i and Dr. "Muhammad Ramez" Abdul Fattah Al-'Azizi.

10) The Woman's Position in the Islamic Life – Dr. Yousuf Al-Qaradawi.

11) Leaflets of Dar Al-Watan (Saudi Arabia)

Abbreviations

PPuh	=	Prayer and Peace be upon him.
Puh	=	Peace be upon him.
MGpwh	=	May God be pleased with him.
MGpwh	=	May God be pleased with her.
MGpwbt	=	May God be pleased with both of them.

N.B.: All italic words are Arabic words.

Index

Author's Publications

1) O Our Lord, Accept Our Invocation.

2) Commentary of Surat Al-Kahf (The Cave) – Arabic.

3) Commentary of Surat Al-Kahf (The Cave) – English.

4) Commentary of Surat Al-Fatihah (The Opening)-Arabic.

5) Commentary of Surat Al-Fatihah (The Opening)- English.

6) The World of Moslem Woman – Arabic.

7) The World of Moslem Woman – English.

8) Death and its Rules – Arabic.

9) Death and its Rules – English.

About the Author
Khawla Basheer 'Abdeen

She holds a Bachelor degree (Sharia, Law of Islam) in the year 1974 from the Jordanian University.

She worked as a Teacher in Jordan, United Arab Emirates and the Kingdom of Saudi Arabia. Also, she worked as a Preacher in the Ministry of Awkaf and Islamic Affairs and Holy Places, Jordan. Since the year 1990 and till now, she is working in the field of Calling up and Guidance in the mosques of Amman, Jordan.

The outcome of her activity in the field of Calling up and Guidance was compiled in twelve dossiers, which were distributed throughout the whole world.

She wrote several books and all of them were published in Arabic, including: O Our Lord, Accept our Invocation, Commentary of *Surat Al-Kahf* (The Cave), Commentary of *Surat Al-Fatihah* (The Opening), The World of Moslem Woman, and The Death and its Rules.

Also, she wrote other books, which are now under publication: The Rights of Wife, The Veil of Moslem Woman, and *Ash-Shaitan* (The Satan) and Women.